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Rosh Hashonah Number

The Canadian Jewish Review
extends to the Jewish
communities of Canada its
very best wishes
for a
very happy new year

1931 *5692*

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VOL. XIII

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Editorial

5692—WHAT HOPE?

By RABBI MAURICE N. EISENDRATH,
Written aboard the S. S. "Homeric"

Clouds, clouds, clouds, Clouds over all Europe. Clouds over the sea. Deep, dark, impenetrable clouds. Low hanging, dank and dismal clouds; formidable and forbidding. And a New Year's greeting to convey to those who dwell far from the trouble laden skies; who—despite all their petty griefs and economic depressions, scarcely dream that our proud civilization is rolling swiftly and surely toward the very brink of chaos. Dwelling in a fool's paradise of impossible isolation, we on the Western Hemisphere toward which my vessel steadily bears me, smugly believe that we are safe; forever to remain untouched by the catastrophic happenings we daily read about—but to which we blindly and blandly pay small heed. How then awaken my fellowmen, my fellow Jews to the tragedy that lies before us all—how arouse my people to a realization of what is actually happening before their very "eyes which see not", so that together we may stave off the imminent defeat which threatens everywhere. "At midnight," a well known German economist recently told me, "Germany will plunge over the precipice, and it is now just two minutes to twelve. We have only two precious minutes to save Germany. And if Germany goes hurtling into the abyss, we—all of us—go with her."

What can I write upon the eve of this darkest of all New Years? What hope is there to lighten the bleak and barren landscape that enshrouds us all? Failures, bankruptcies, hard times; even that veritable Gibraltar—the impregnable Bank of England tottering; calling frantically for help. Even that nation, most solicitous of its poverty stricken masses—Britain—scheming further to pauperize her hopeless denizens while she continues to multiply her munitions and to spend her few remaining pounds on now worthless armaments. Capitalism fighting feverishly, hitting this way and that—to Flee From utter and almost certain bankruptcy. Long cherished rights of men ignored in a crusade of hatred against the "curse" of Communism. We Jews—ah, it is everywhere the same. In Germany, in Austria, in Hungary, in France—we are to blame for the world's every ill; we are therefore the first, and the most poignantly, to suffer. But a New Year comes again—what hope, what light?

Two minutes. Just two minutes, the economist warned. Not much time; but perhaps enough if we use them aright. But can we Jews, mere handful of peoples, save the world? Probably not—but we can help. We can lead the way; and that were to be true to the loftiest precepts of our faith. Only one thing can prevent or at least postpone the impending world collapse. The practice of full brotherhood between man and man; nation and nation. And that is Judaism.

In one grand gesture of helpfulness let us consecrate ourselves this New Year's Eve to the fulfillment of this holiest of all tasks. To abjure all stifling selfishness and animalic greed; to cast aside every vestige of suspicion and distrust; to seek to love our neighbor—no matter whom, no matter how cruel or unjust—as ourselves; to forget ourselves—our paltry cravings and desires; yea, even for security and refuge, in one final demonstration of fellowship. If we lose—all is lost anyway. If we win, everything will yet be gained: Full justice for the Jew: homeland, security, liberty, fraternity! Is it not worth the struggle?

Amid the darkness, then, of this darkest of years, I would summon in this sacred New Year hour every man and woman of Israel to dedicate themselves to the cause of peace—universal and lasting peace. To labor with might and main for a thorough disarming of the nations; to throw themselves without reservation into the age old struggle to emancipate the downtrodden and belabored masses who today, more than ever before, are groaning beneath the intolerable burden cast upon them by the sins—the inordinate and satanic sins—of the masters; the diplomats, the bankers, the exploiters, the brokers, the imperialists of the world; to practice true fellowship toward their fellow creatures everywhere, to understand and to sympathize with suffering humankind in all lands and thus, by winning full freedom for mankind everywhere, to achieve at last full freedom for the Jew. To heed the sagacious words of the greatest mind in Israel, nay, in the world today, Albert Einstein, who solemnly warns his own people, the Jew, that they *"serve their own interests best only when they maintain their union with humanity and with the highest human values."*

Clouds, clouds—over Europe, clouds over the sea. Thick, grimacing, glowering clouds; yet beyond is the sun struggling bravely to break through. Two minutes more. There will come either resplendent sunlight, renewal and calm, or devastating storm. My fellow Jews, I implore, I entreat you to bring to a destitute and despondent humanity the sunshine of your love. Bring to mankind the life giving waters of your faith, of the healing balm of your ancient vision and hope. If verily you will consecrate your lives to this high and holy purpose, then, and then only, will it be "A Happy New Year" for you, for the household of Israel, and for all Humanity.

Rosh Hashonah Greetings

From the Prime Minister of Canada

The Jewish race has played a distinguished rôle in the development of this Dominion, and the qualities which have more especially characterized it in that rôle — courage and calmness, — industry and determination — are as essential, in these days of economic distress, as ever before in our history. It is my hope that Canadian Jews, by the exercise of these racial qualities, may win during the New Year happiness and success for themselves, and assist in the full restoration of prosperity to their country.

R. B. BENNETT.

From the Leader of the Opposition in the House of Commons of Canada

On the occasion of the Jewish High Holidays in celebration of the New Year on September 21th, I am pleased to extend my warm personal greetings to the Jewish citizens of Canada and my cordial good wishes for their continued happiness and prosperity throughout the coming year.

W. L. MCKENZIE KING.

From the Lieutenant-Governor of Ontario

I wish to convey through the Canadian Jewish Review, my greeting and good wishes to the Jewish Citizens of Ontario on the occasion of their celebration of the New Year and Day of Atonement.

WILLIAM DONALD ROSS.

From the Prime Minister of Ontario

I gladly avail myself of the opportunity to tender an expression of hearty good will to our Jewish fellow citizens on the occasion of the celebration of their New Year and Day of Atonement. It is my earnest hope that the coming year will bring an increased measure of happiness and comfort to our Jewish friends and to all our people, and that through our united efforts more hopeful conditions will prevail throughout the world. May we each and all have the satisfaction of knowing that we have done our part in this necessary work for our common humanity.

GEORGE S. HENRY.

From the Prime Minister of Saskatchewan

The solemn celebration of the Day of Atonement is a celebration significant, not to you alone but, to us also who have shared the immeasurable benefits and services temporal and spiritual, your race throughout the ages has rendered to mankind.

In these days of world affliction when the temptation to doubts and questionings is so persistent, contemplation of the steadfastness in faith of your race, and of the dealings of Providence with your people, is a steadying buttress to our confident reliance upon the beneficence of the ultimate ruling Power.

Whose influence upon the debt of humanity to the genius of your people and realizes that to you the world owes its highest conception of God, man and nature; the development of a religion embracing and incorporating, alike in its Hebrew and its Christian form, a lofty code of morality bringing the brighter promise of heaven into the affairs of man; glorious and invaluable contributions to the scientific knowledge, the artistic progress and the social standards of civilization; an example of selfless devotion and enduring loyalty to a transcendental ideal, one is led to conjecture whether the Jew will not be found amongst the leaders in the crystallization into fact of the world urge towards peace, order and brotherhood.

In the ancient days your race was chosen to lighten the darkness of the eastern world with the knowledge and worship of the one true God and, in a later age, to supplant the welter of western gods and demons with a unity of worship, and the anarchy of immoral paganism with the beauty of morality and ennobling faith. In this time of travail in all lands, men have lost faith in the old order and earnestly seek a new. To bring out of the economic chaos and conflict of today, peace and order and righteous steadiness is the task with which Time challenges us and the response must engage the highest gifts and noblest genius of humanity. That the problem will be solved our faith assures us and, perhaps, it is no fantastic speculation that would see the Jew "stretching the octave between dream and deed" and, once again, leading mankind to another spiritual plane and a higher morality.

That vision characteristic of your genius and without which "the people perish"; your inherent sense of justice; your limitless generosity; your genius for organization and bold, wide-reaching action justify a commanding position, and that you a people having no country yet of all countries; without territory and untrammelled and unhindered by associations and prepossessions of defence, and offence yet having a moving sympathy with the idiosyncrasies of the nations, born of intimate contact and long residence; with an almost unsurpassed power and influence throughout the world, should be thrust into the van of progress would seem no strange or unhappy event but rather very promise of the removal of many difficulties and the achievement of a more speedy agreement amongst the nations for united effort towards peace righteous order and better understanding.

J. T. M. ANDERSON.

From the Prime Minister of Alberta

I am glad to take this opportunity of extending to the Jewish people the heartiest good wishes on the occasion of the celebration of their New Year and to express the hope that they may derive from the exercises and solemnities of this festival renewed courage and fortitude to cherish and enrich the ideals which have carried the Jewish people through centuries of adversity and have been a source of inspiration to the other peoples of the world.

J. E. BROWNLEE.

From the Minister of Public Welfare of Ontario

On the eve of the Jewish New Year, I desire to express my heartiest best wishes to the Jewish people of our fair dominion. They represent a race rich in noble traditions and in honourable names. In the task of nation building in Canada they have played an important, role and in many and varied ways have made outstanding contributions to our national life. As they enter upon the New Year may prosperity and happiness attend their way.

W. G. MARVIN.

From the Prime Minister of British Columbia

On the eve of your festival of Rosh Hashonah, the people of British Columbia send warm greetings to the Jewish citizens of Canada, with hearty good wishes for their continued peace and prosperity.

The story of the Jewish race will stand for ever as a shining instance of that inborn power which enables man to triumph over circumstance. Never in recorded history has a people been called upon to endure more bitter hostility, nor suffered more acutely from the batterings and hindgerings of ignorance and intolerance.

In those dark centuries which preceded our enlightenment, their scattered remnants were tempered and purified in the furnace of affliction. They have survived and flourished, preserved their moral integrity, clung fast to the faith of their fathers, so that today they stand among us as fellow-citizens, respected for their genius, admired for their unostentatious generosity, and honoured for their unfaltering courage and industry.

S. F. TOLMIE.

From the Prime Minister of Manitoba

In this time of stress and trouble throughout the world, the history of the Jewish people, century after century down the ages, gives inspiration to steadfast faith and courage. The beginning of the Jewish New Year is signalized for every Jewish person by ancient and beautiful ceremonies and observances, giving impressive significance to the turning of a new page in the book of life. In the light of those thoughts, I extend my most cordial greetings and sincere best wishes to all fellow Canadians of Jewish lineage, for the solemn religious occasion of the high holy days.

JOHN BRACKEN.

From the Minister of Public Works of Canada

Again, at this time citizens of Canada of the Jewish faith are celebrating the High Holidays and Day of Atonement, being the commencement of the Jewish year 5693.

I have great pleasure indeed in extending to the Jewish citizens my very best wishes on this occasion, and trust that the year 5692 may be one of service and prosperity for them.

H. A. STEWART.

From the Minister of Lands and Forests of Ontario

On this happy occasion I am glad to extend our congratulations and best wishes in connection with the ancient celebration of the New Year and Day of Atonement. The remarkable history of the Jewish people over many centuries entitles them to the respect of the whole world and I am glad to know that this is being more generally recognized from time to time. In Canada we are very glad to have so many Jewish citizens who are loyal to this company and doing their full share in its development.

I will appreciate it very much if the Canadian Jewish Review will extend my best wishes to your people on this important occasion.

W. FINLAYSON.

This Year and Every Year

Quaker *and* Quality *hand in hand*

BECAUSE The Quaker Oats Company is the largest manufacturer of cereals in the world, it is able to bring you superior cereal food because milled from choice Canadian grains by the most modern machinery. All the matchless resources of The Quaker Oats Company guarantee cleanliness, purity and quality in every package. They guarantee, also, the most reasonable price.

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CRACKLES . . . the new cereal developed after 17 years of research by Quaker Oats scientists. It is a combination of three grains . . . Oats, Wheat and Corn, made into crisp, crunchy pillows of goodness.

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AUNT JEMIMA . . . Who doesn't love tender pancakes? The Aunt Jemima recipes are the most famous in the world. Aunt Jemima comes to you all ready mixed . . . Aunt Jemima Pancake Flour and Aunt Jemima *prepared* Buckwheat Flour.

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1967

every friday

A Happy New Year! To all the Jewish communities of this wide Dominion the Canadian Jewish Review extends a hearty Rosh Hashonah greeting. May the holy day season mean the bringing in of high hope and good courage. May the coming year be a time of health and peace with the fullest measure of true happiness. A good year, a good year!

* * *

Once again the suggestion is made in a Reform rabbi that the confessional be restored in the modern synagogue. Rabbi Julian A. Leibert, of Temple Emanuel-El, Los Angeles, says that the confessional, once a part of Jewish religious custom, is necessary now because of unrest and economic depression. "The rabbi," says Rabbi Leibert, "should be a depositore of his flock's troubles and anguish." That depends upon the personality of the man. If the rabbi has spirituality, common sense and a natural gentleness of manner he will receive the confidences of his flock without the formal restoration of confessional. If he lacks these qualities and possesses others that forbid those who wish to unburden themselves, there can be no real confessional. Therefore, it seems pointless to "bring back" the confessional as a formal institution. In some congregations it is in constant use now. In others it never can be.

* * *

In various sections of the country the defenders of the synagogue are at last out on his blood against the offenders who establish mushroom synagogues at the holy day season in rented theatres and halls. In New York the United Synagogue, assisted by a committee of lawyers, has taken legal action against the mushroom synagogue. In Boston more moderate means of fighting it include personal appeals and propaganda. As despicable as the backer of the mushroom synagogue is described, there are, however, two sides to this question he presents wherever it is met.

Of course those who remain in the permanent synagogue suffer chagrin when they see the flow of money from seats long sun. It costs money to support synagogues and the number of Jews who help is negligible compared with the number generally unaffiliated during the year. The synagogue looks to the holy day season for increased income from the revival of Rosh Hashonah and Yom Kippur persuasion. It claims that it is the only time when properly consecrated to the glory of God and the glory of Israel. If people who practice all sorts of religious reconstruction during the year still yearn to celebrate the high holy days they, perhaps above all others, should express their loyalty in an established place of worship. The regular synagogue supporters portray the unaffiliated Orthodox Jews as peaked sheep who are preyed upon annually by unscrupulous individuals in the person of mushroom synagogue promoters.

On the side of the defenders against the permanent synagogue there is the mechanistic argument that it is usually cheaper to buy seats in a mushroom synagogue. It is theatre in Chicago the renowned cantor may be a praised singer, the choir modest and the service rates on a splendid theatrical character not in keeping with the best taste in religion but very grand in the sense in the opinion of many. Those who pray as little cost as a feelings, therefore, that, after a home market coping with it. At the Y.M.H.A. holy day services conducted by a guest rabbi from New York may be attended for three dollars. Under the auspices of Holy Blossom Synagogue services may be attended at an annex building without charge and without solemnity cards. It seems silly and offensive to take epic action against a man who will promote holy day services for people who know what they want and why are more likely to be an benefit to more than an interest to action. A better way to attack the question of the mushroom synagogue would be to organize the regular synagogue and to supply services worthy them and remade as well as high, medium and low priced and side free. The sporadic synagogue could not to suppose under such conditions.

H.C.

ROSH HASHONAH MESSAGE

By RABBI JULIUS BERGER, *of Shaare Zion Synagogue, Montreal*

The wheels of time roll on. The old year will soon merge into the new; the tomb of yesterday will become the cradle of tomorrow. At such season, Israel will foregather in his sanctuaries to thank God that he has lived to see another year. There, advancing through the Valley Forge of depression, despite the heart-ache of the past several months, he will supplicate the Judge of the Universe to grant him a lease of another year's life.

But, the sacred days that are coming upon us remind Israel that life, for which he currently cradles, is not merely an opportunity for earning living; it is rather an opportunity for deserving a better life. The solemn days mean to have Israel look deeper into life; they mean to have him go beneath life's surface; they mean to have him reach down for the great well-springs of human thought and action. To Israel, then, life is spelled not only in terms of duty. And as he is so impressed, he is in the category of the Midrashic inference that "man is in partnership with God; he is co-worker with Him in molding the Divine Plan." Thus, life is not all a giving on God's part and a taking on man's part. Our God is not a God who pampers us. He will not be wheedled, nor flattered, nor cajoled into unwreck Jewish generosity. He is not content with hymns and prayers alone. He desires that we, too, do our share; that we, too, give before He can be convinced to give."

Now, before long our synagogues, our Federations of Philanthropies, our Talmud-Torahs will begin their annual appeals for funds. There is the danger that some might again find shelter in the newest phase of psychology which the newest period of economic upheaval has aggravated, —the phase to which William James referred when he wrote about a Russian lady who wept real tears at a play because some of the fictitious character in the drama did not have sufficient coal to keep warm; but, she apparently evinced no sorrow when she discovered that her coachman had frozen to death in the vest outside while she had enjoyed her cry in the theatre.

It is needless to elaborate on that comparison even as it is needless to dwell at length on the dire financial help for which all our Jewish institutions stretched out their hands during the year that is now drawing to a close. May we not expect you who will be assembling in synagogue to be inspired and to be uplifted, to be so inspired and uplifted as to rise to heights from which to see duty more plainly; to attain that spirituality which expresses itself in sacrifices and in willingness to carry on the work in the "Vineyard of Israel."

God grant that the darkness brooding over us in the waning hours of the passing year be dispelled; that the flushing sun of prosperity come to light up our way leading us step by step straight to the object of our life's desire.

From the Minister of Roads and Mines of Quebec

Our best wishes for a happy and prosperous New Year go to our Jewish fellow citizens on the occasion of their New Year celebration.

The people of Quebec form but one great happy family. French, English and Hebrew are only distinctive names; Canadians is our surname, and we of different other nationalities and religious persuasions all join in extending to our Jewish brothers our most kindly feelings and our best wishes of good fortune and best of luck during the coming year.

H. PERRAULT.

From the Minister of Mines of Canada

To the Jewish community of Ontario I wish to extend heartiest greetings at this their festive season, and to wish them a happy New Year. I am aware that this anniversary means more to the Hebrew people than merely the passing of the Old Year and the arrival of the New. The celebration of the New Year and Day of Atonement is of historical, national and religious significance, ushering in the Jewish High Holidays. I would not presume to remind the Hebrew people of the importance of this solemn occasion, but I would take this opportunity of acknowledging the great debt we owe to the Hebrew race. Great traditions impose upon us great obligations, and the Hebrews, like the British, have noble examples to measure up to, and lofty ideals to fulfill. It is upon such occasions as this that we pause and reflect upon the things that are behind, in order that we may receive guidance and inspiration to go forward to even greater achievements. A happy and prosperous New Year to you all.

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COMMENTARIES

By Rabbi HARRY J. STERN, *of Montreal, Associate Contributing Editor*

Home — Vacation Memories

Home again! And while it is good to be back — yet after a pleasant vacation we find it difficult to harness ourselves to the routine of daily labours. There are the usual holiday sermons to write of course. Heaps of letters an our desk await to be read. For the most part these ministrer will require replies. Then there are the communal representatives from far and near always seeking to usurp our precious time. Many hours, too, must be set aside for holding converse with friends whom we did not see all summer long. These friends are ever ready to tell us the gossip of good old summer time and all that took place in our fair city during our absence. And we are really young enough and human enough to enjoy a good morsel of the ever relished dish—gossip.

But highly interesting as all these may prove, we find it most "annoying" to be so far removed from those Canadian Rockies where we were privileged to spend our vacation. If we could only more often in the vicinity of Banff, Lake Louise and Castle Mountain. For truly as Frederick Collins once wrote: "Banff is the vestibule of glory, Lake Louise is the birthplace of the spectrum. The paradise which the rainbow calls home — Mirror of grandeur set in a frame of silver and green". Indeed Lake Louise with the magnificent glacier at its farther end, is probably the most perfect gem of scenery in the world — a dramatic palette on which The Great Artist has splashed His most gorgeous colouring. In reality words fail even to suggest the beauty of the above mentioned places.

The Sense of Wonder

Of course to appreciate the glory of the temple of nature one must possess the sense of wonder. We live in an age of explanations which tends to crush this sense. That which once filled the heart of man with awe, no longer impresses him; that which once seemed miraculous is now explained by natural processes. But man's explanations cannot destroy the wonder of God's creation. The mountains, lakes and skies are wonderful providing our souls are not dull. A life to be rich and beautiful must ever keep sensitive to the wonders of the world in which we live.

The Chastisements of Love

As we enter the gateway of Rosh Hashonah 5692 we find the world in the midst of a crisis. How shall we look upon this world calamity? The old Rabbis speak of a certain class of suffering as "Yesurin shel ahabah" — the chastisements of love. Certain pain comes to us in order to discipline, purify and to ennoble. Perhaps many during the days of prosperity have become somewhat arrogant; perhaps many have become of surplus wealth become a little less human. And so the "Yesurim" of economic depression are with us to strengthen us in kindliness, and nobility of soul. These "Yesurim" teach us also the vanity of mere material possessions.

Religion Not a Luxury

Reports come to us that in many communities the work of Synagogues and Temples is greatly impaired because of lack of funds. Members are mercilessly reducing their material support to the educational and religious institutions. Now, here and there a man has suffered a "come-down". He certainly can do nothing else but "cut his dues". But it is most important that that very man should first cut his expenditures for luxuries before he tampers with his annual dues to his congregation. Religion is a necessity and not a luxury. Religion is needed in all of life's experiences. There can be no moratorium for religion. Jewish history records that the Torah flourished no matter how difficult life was for the Jew. Though he often fared hungry in bread — he never permitted that hunger to touch his soul.

DURING 5692

We wish to extend to the Jewish Community a Very Happy New Year — with Prosperity in abundance.

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What Price Synagogue?

The High-Holy-Day season brings with it the "mushroom" synagogues. Thus Judaism can be bought in these "three day year shools" for the low sum of three dollars. What a deplorable situation! Why do not Jews affiliate themselves with the synagogue during the entire year? Are congregational dues too expensive? We know poor Jews who do not hesitate to spend sums for the movies and the theatres but when it comes to support their spiritual home, they plead poverty.

And then we also know rich Jews who merely throw out a pittance toward the support of the congregation. Why are we willing to buy Judaism in these days for so little a price? Have we forgotten that the synagogue was bought through the sacrifices of martyrs and saints who gave not only their material substance but their very lives in behalf of our heritage?

Are You a Bridge Builder?

Over the portals of his splendid laboratory, a friend and scientist has the following beautiful poem inscribed:

An old man going a lone highway came at the evening cold and gray,
To a chasm vast and deep and wide;
The old man crossed in the twilight dim; the sullen stream had no fear for him;
But he turned when safe on the other side and built a bridge to span the tide.
"Old man," said a fellow pilgrim near, "You are wasting your strength with building here,
Your journey will end with the ending day, you never again will pass this way;
You've crossed the chasm deep and wide; why build your bridge at the eventide?"
"Good friend, in the path I have come," he said, "There cometh after me today
A youth whose feet must pass this way;
This chasm that has been as naught to me, to that fair-haired youth may a pitfall be;
He too must cross in the twilight dim; good friend; I am building this bridge for him".

My Rosh Hashonah greetings to my friends everywhere and very special greetings to recently acquired friends Jewish as well as non-Jewish of Western Canada and the Western United States.

From the Minister of Trade and Commerce of Canada

It is with no small degree of pleasure that I take this opportunity, in my official as well as personal capacity, to extend to all Jewish citizens of Canada my most sincere felicitations upon the celebration of the Jewish New Year and Day of Atonement.

I desire also to extend my thanks to all who have met with fortitude the depression through which we have been passing. It is my sincerest hope that this period of trial may soon end and that Canada, through the co-operation of all Canadians, will in the near future enter an era of peaceful prosperity which her great wealth of natural resources and high standard of citizenship make possible. In this respect I know I can place implicit faith in the willingness of all Canadians of the Jewish faith to work towards this desirable end.

H. H. Stevens.

From the Minister of Railways and Canals

The message that I would give readers of the Canadian Jewish Review at this time is the message I would give every good Canadian citizen. We are passing through difficult times, times made more difficult by the occasion they afford for the exploitation of unusual economic and social doctrines which make for dissatisfaction and unrest. It is no time to experiment with strange economic theories and social panaceas. Your ancient race has passed through world crises not once but many times, and your people know that the solution of such difficulties is to be found, not in shibboleths, but in hard work, in the practice of necessary economies, and in the application of sound business principles which have stood the test of time and of experience. My expectation is that the Canadian people (and in that general term I include our splendid citizens of Jewish origin) will, as usual, be found sufficiently enterprising to turn the discouragements of the moment into opportunities for still greater advancement, in which event our Dominion, with its immense resources and basically sound institutions, is bound to emerge from the present depression with renewed strength and with justified and increasing confidence in the destiny that awaits her.

R. J. Manion.

The Development of the Federation of the Jewish Philanthropies of Toronto

It was in October, 1916, at a time when all the existing Jewish charitable organizations of Toronto were in a veritable state of bankruptcy that the Federation of Jewish Philanthropies of Toronto was organized. A Temporary Organization Committee went out in cars calling a meeting for the purpose of organizing a Federation.

The following is an excerpt of the proceedings October 23rd, 1916.

"The Temporary Organization Committee met. It consisted of J. Allen, Joh. Allen, A. Bennett, Mrs. L. S. Cohen, S. Factor, Leo Frankel, Moses Gelber, J. S. Grantstein, David Lyons, Louis Levinsky, Mrs. S. Lewis, Mrs. H. N. Loewe, Ella Marks, Harriet Stone, Mrs. I. Segel, Chairman, Edmund Schoner, Sec. Secretary, Abraham Cohen. The following resolution was duly passed.

"That a Federation of Jewish Charities be formed in Toronto without delay.

"The Committee believes in the necessity." Do not leave for tomorrow what you can do today", hence the resolution to proceed with the work immediately."

"The objects of the Federation were threefold:

1. To systematize the collection of charitable funds.

2. To systematize the distribution of charity.

3. To adjust the contributions, charities to the community's needs.

The following organizations submitted data concerning their practices and requirements, and were admitted to membership on basis: ers organizations: The Labor Co-Operative Board, The Jewish Orphans' Home, the Jewish Girls' Club, Junior Council of Jewish Women, The Hebrew Ladies' Aid Society Aid and Sewing Circle (Child Welfare), the Hebrew Young Ladies' Boot and Shoe Society, The Big Brotherhood Movement, Jewish Branch; The Hebrew Free Loan Society, Sewing School, The Jewish Dispensary, The Hebrew Burial Society."

Fifteen years have slowly rolled by and during that time many changes and developments took place. Only the highlights of the period under review can possibly be recorded in an article of this nature and accordingly the facts set forth are exceedingly sketchy. In the year 1916-1917 Federation collected the then great sum of $40,000. Year after year saw an increase in revenue until in 1930 the comparatively large sum of approximately $130,000 was collected. An uphill battle was waged incessantly and in the year 1927, Federation faced a deficit of $30,000. This was the crucial moment in the life of Federation. The annual income from subscriptions at that time was approximately $60,000. Bravely setting themselves an objective of $125,000, a hitherto undreamed of amount, a special Campaign Committee was formed under the Chairmanship of Harry Rotenberg, who was President of Federation at the time. To the great surprise of many of the prophets at the time the objective was reached. As a result, during 1928, notwithstanding a very considerably increased budget $20,000 was lopped off the deficit at the end of the year. After again increasing the budget for 1929 the remaining deficit of $10,000 was nevertheless cleared by the end of the year. At the present time due to the tremendously increased demands Federation is again facing a substantial deficit. The Board of Trus-

(Continued on page 116)

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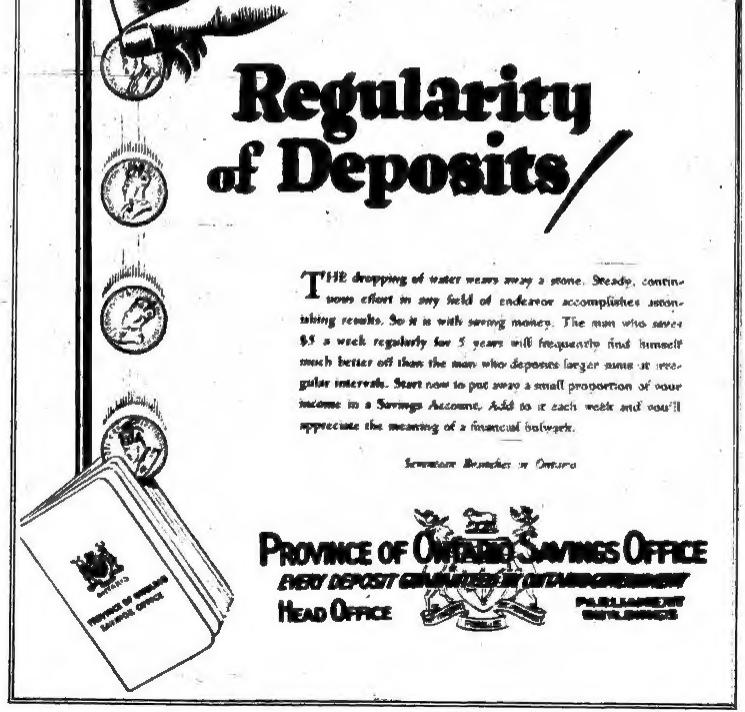
THE GREAT ISSUE OF TODAY

By RABBI ARTHUR A. FELDMAN, Ph. D., *Hamilton, Ont.*

There are three types of religious Jews. The first is the orthodox through and through. He believes in the divinity of every commandment of Judaism, and fulfills them all without compromise and reservation. Only the Messiah, he holds, will be entitled to change or eliminate any of the divine commands and beliefs. This type of Jew is to be found, in large numbers, in Europe, Asia and Africa; very sparsely, in the United States and Canada. The second type, owing to the influence of modern culture and experience in life, changed his religious practices and became broader in his beliefs, but his conscience instilled into him by his orthodox parents, teachers and environment, has not changed. He still gets the Jews of this Continent. They are not observant, but they are sorry for it, as their consciences bother them. To oppose that stinging voice of their mind, they go to the synagogue, mostly only on the high holidays, and behave there as the genuine orthodox Jews do. In the third type the growth of the conscience has kept pace with the growth of the intelligence. These Jews are not observant of certain rites, they do not hold certain beliefs, but they are not sorry for it and have not a conscience, or rather, an unconsciousness, of guilt, as their whole religious being has undergone a basic transformation. This type concerning almost all ideas of Judaism, and practices it accordingly.

Which of the three names can we apply to the case and humanity and law, therefore, a greater justification to exist? The question sounds somewhat futile in face of the fact that, as today the state is not Liberal or Conservative, Republican or Democratic, but private ownership or state capitalism, so the religious Jew today is not Orthodox or Reformed or per se.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GOOD WILL MARCHES ON!

By Roger W. Straus

EDITOR'S NOTE:—Christians are taking the initiative in conferences designed to promote good will between the Jews and Christians in America. Mr. Straus, who is one of the co-chairmen of the National Conference of Jews and Christians, and the son of the late Oscar Straus, points out in his article the "good" of the good will movement.

It is almost unbelievable that nineteen hundred and thirty-one years after the birth of that great Jew, based on whose life and teachings the dominant religion of the western world was founded, an organized effort for the purpose of bringing about better understanding between Jew and Christian should be necessaries. This, in all the more unbelievable when one considers that the very essence of Christianity is the Golden Rule. Unfortunately, undeniable facts prove that even in the United States anti-Semitic feeling and actions exist. In addition to the reports of such Jewish agencies as the American Jewish Committee, the Anti-Defamation League of the B'nai B'rith, and the American Jewish Congress, which give definite evidences of such actions in this country as well as in other parts of the world, unbiased testimony from non-Jewish sources corroborates these facts. Two confidential studies made by the Federal Council of Churches' Committee on Goodwill Between Jews and Christians indicate serious problems in education and business discrimination. During the last year two forceful presentations in book form of the anti-Semitic situation have been presented. *Christ and Us*, by Harwood Broun and George Britt outlines the situation in this country and especially in New York City. While the book and its conclusions can hardly be described as a scientific study, it does give a vivid picture which should be thought provoking. *The Jew and His Neighbor* by James W. Parkes gives an historical survey of anti-Semitism with the thesis that most attitudes of Christians are unexamined survivals of religious prejudices dating from the 12th to the 16th centuries in Europe. But the present situation is not altogether dark! The fact that organized forces amongst Christian as well as Jewish groups are endeavoring to bring about deeper understanding between the two groups in this country is an evidence of awakened and enlightened public opinion, and not, as some cynics have claimed, an evidence of greater anti-Semitism.

During the past year various organizations have been more active than ever before in the history of this country in bringing about better understanding. The most has been carried forward in many centers throughout the nation, and the type of this activity has varied from ineffective gestures to definite and on the whole, effective educational approach. There is, for example, a willingness on the part of many Christians to face the fact of prejudice toward the Jew more fairly than in any previous era, I believe, in Christian history. At the All-Southern Conference of ministers held in Nashville, Tennessee, Rev. Everett R. Clinchy arranged an unprecedented innovation when a rabbi was invited to address the inter-denominational assembly of Christian ministers on contemporary Judaism. A Presbyterian minister, Dr. Henry M. Edmonds, made an address which dealt with the Crucifixion story and other causes of ill-will in an admirably frank manner. The address was printed in the Federal Council of Churches' Bulletin for June 1931. The *Christian Century* printed a 16 page supplement on Jewish-Christian relations which reached 44,000 ministers throughout the land and was the basis of discussion groups in churches. *The Reformed Church, The Presbyterian, The Living Church, The Community Church-man, The Christian*, are other examples of national Christian denominational journals which published this year fair minded articles on justice for the Jew.

The fact that Christians are taking the initiative in round table conferences is no longer novel. When President Coffin of Union Theological Seminary called 15 rabbis to meet with 15 ministers it was not to convert Jews but rather to council with our rabbis as brothers with whom they could meet on a parity to talk over the neglect of religion which both the Church and the Synagogue feel today in the action of indifferent masses of their and our constituencies.

Ministers of the Protestant group, priests of the Catholic group, and rabbis of the Synagogue met in Washington in January to discuss unemployment and what the ideal-ism of religion could do to motivate

(Continued on page 3181

CANADIAN PACIFIC TELEGRAPH

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CANADIAN PACIFIC TELEGRAPHS

5691 In Review

By HARRY SCHNEIDERMAN,
Editor, of the American Jewish Year Book, and assistant secretary of the American Jewish Committee

The period covered by this review is from July 1, 1930 to June 30, 1931. It is based chiefly on the dispatches of the Jewish Telegraphic Agency; the Jewish and general press and reports of many organizations have also been used as source material.

UNITED STATES

While continuing to give much attention to events affecting their brethren in foreign lands, the Jews of the United States, did not, during the past year, watch the situation of their over-seas co-religionists with the same concentration as in the preceding twelve-month. This recession in the interest of American Jewry in foreign affairs was owing chiefly to two factors, namely first, to the world-wide depression, which reached a very low level, insofar as the United States is concerned, during the past year and lay a heavy restraining hand on all communal efforts; and, second, to the fact that the past year was not so full, as was its precursor, of highly significant events abroad. Nevertheless, the scope of the interest of the American community was extensive, embracing, as it did, many countries.

As in the preceding year, Palestine stands first among these lands. It will be recalled that, in May 1930, just before the beginning of the period under review, when the temporary suspension of the immigration into Palestine of certain categories of persons was announced by the British Government, much indignation was aroused in the United States, as in other countries. It was in this mood that, in a number of communities, the first anniversary of the Arab outbreaks of 1929 was celebrated during August.

A more optimistic feeling followed the publication of the report of the Permanent Mandates Commission of the League of Nations, which was somewhat critical of Great Britain's discharge of her duties as mandatory, and this feeling grew when, at the meeting of the Council of the League of Nations, in September, the *rapporteur* on the Commission's report upheld its criticism, and the British representatives, who had previously protested against the findings, accepted the *rapporteur's* conclusions, which were thereupon adopted by the Council.

Optimistic Hope Disappointed

This turn of affairs gave ground for the hope that the report of the inquiry into Palestine immigration and development possibilities, which had been conducted by Sir John Hope Simpson, and the declaration of British policy which was to be based on the report, would be favorable from a Jewish standpoint. The more profound, therefore, was the disappointment, and the more violent the protest which greeted the publication on October 20, of the Simpson Report and the accompanying White Paper in which the British Govern-

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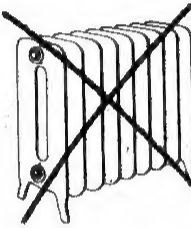

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Rabbi Maurice N. Eisendrath Rabbi Harry ... Stern

I wholly disapprove of what you say and will defend to the death your right to say it.—Voltaire to Helvetius

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FOR 5692

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ment, pointing out that the Mandate imposed upon it the duty not only of facilitating the establishment of a National Home for the Jewish people, but also of protecting the rights of the existing population, outlined a land and immigration policy which was in the direction of making, calculated to produce any substantial effect in favor of the development of Palestine.

Immediately following the publication of the White Paper, Dr. Chaim Weizmann, President of the Jewish Agency for Palestine, announced his resignation from that office, and Felix M. Warburg, Chairman of the Administrative Committee of the Jewish Agency and Lord Melchett, chairman of the Council, announced their resignation of their above offices.

In the announcement of the withdrawal, Mr. Warburg revealed the fact that as a result of negotiations in August and '31, with Lord Passfield, Colonial Secretary, the latter had authorized him to make certain statements to the Administrative Committee of the Jewish Agency which was then about to meet. Commenting on statements Mr. Warburg said: "With great regret, I must resign as Chairman of the Administrative Committee. I had the right to place complete reliance upon the statements made to Lord Passfield on behalf of the Government, and through me the Jewish people were misled. Further relations such as chairmanship of the Administrative Committee entails are no longer possible". The statement concluded with a pledge of a continuance of his efforts to support the work, and an expression of confidence in "the inherent fairness of the British people and enlightened public opinion throughout the world, to enable us to overcome the obstacles which now confront us".

The American Jewish Congress, which was holding a convention in Washington, D.C., when the premature digest of the White Paper was published, at once adopted a resolution calling upon the United States Government, as one of the Powers having an interest in the Palestine Mandate, to intervene. Two days later, on October 22, a huge mass-meeting was held in New York City under the auspices of the Zionist Organization of America, at which the points of the White Paper were severely criticized in many speakers, and a resolution was adopted denouncing the policy outlined in the paper.

American Agency Members Protest

On the following day, the meeting of the American Members of the Administrative Committee of the Jewish Agency, which had been called by its retiring chairman Mr. Warburg, issued a statement protesting against "the future policy in Palestine just announced by the British Government," which, if acted upon, "will constitute a flagrant violation of the Mandate and a repudiation by the British Government of its covenant with the Jewish people and its obligations to the League of Nations." Pointing out that the new policy "was formulated in camera and without discussion with the Jewish Agency, as provided in the Mandate", the statement declared that "the proposed policy threatens the whole Jewish effort in Palestine," and concluded with a call to "all Jews to press forward with renewed vigor the work of rehabilitating the Holy Land in full confidence that the attempted repudiation of Jewish rights of immigration and settlement in Palestine will not be tolerated by the spirit of fair play of the British people and the enlightened opinion of mankind."

These sentiments were re-echoed by Jewish leaders had by organizations and mass-meetings held in many parts of the country. In New York City a huge mass-meeting took place in the vast auditorium of Madison Square Garden on November 2, the thirteenth anniversary of the issuance of the Balfour Declaration. The Marrachi, the Orthodox wing of the Zionist movement at its annual convention on October 27, in Baltimore adopted a resolution urging the United States to take cognizance of the newly announced policy of the British Government. A protest resolution was also adopted by the American Jewish Committee at its twenty-fourth Annual Meeting on November 9. "In a telegram to Sir Ronald Lindsay, Ambassador of Great Britain at Washington, Mr. Alfred M. Cohen, president of the Bnai Brith, protested on behalf of the organization against the White Paper and urged careful consideration of the subject by the British Government.

"For the full text of this resolution see the twenty-fourth Annual Report of the American Jewish Committee, pp. 51, 52, 53.

In the meantime the American Members of The Administrative Committee of the Jewish Agency had established an emergency committee which decided to set up a provisional committee, under the chairmanship of Dr. Cyrus Adler, to dispose of all emergent matters and to maintain formal contact between the American members of the Administrative Committee and the

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WEIZMANN AND JABOTINSKY PRINCES IN EXILE

By Pierre van Paassen

There is always an interest, both legitimate and purely sensationalist, in the lives and actions of men, who were made of themselves figures in their world. Particularly in a period of world-unrestedness as now, when a social revolution, and nothing less, is either imminent, or what seems more likely, actually taking place under our very eyes, men in their distress are apt to turn to individuals, who, by reason of their position of eminence, may speak to the harassed spirit the word of consolation or hope.

But whence shall come the stimulus for a new shake-up in Zionist "stimmung" that will arouse the conscience of the world and reveal the higher justice of Jewish demands? Is it not the height of tragedy that a time as the present, with a British Government callously and inexorably pursuing a policy of delimitization of Jewish aspirations in Palestine and with Zionist morale at its lowest ebb, the two most brilliant Jews, the two men endowed with the keenest sense of political reality, Weizmann and Jabotinsky, should be excluded from the councils of their people?

Must we see in the elimination of these two aristocrats of the spirit a repetition of a general phenomenon discernible in the world at large — namely the victory of mediocrity all along the line, or a morbid rebellion against individualism? Or is it a case where the mind of the people, incapable of advancing by leaps, refuses to follow the superior direction and judgment of the few? Or again is it simply the instinctive distrust and the dog-in-the-manger attitude of demagogues and frustrated geniuses, as every people knows them, who have preferred in this instance to show their power instead of wishing to understand the gravity of the situation?

Whatever the case, and we believe an element of each entered into the decisions, that resulted in keeping out both Jabotinsky and Weizmann, the facts are there and as a phenomenon they are not confined to the Jewish people by any means. For is not the genius of the Russian Revolution, Leon Trotsky, also languishing in exile on a sun-scorched island? And Bolshevism's ablest diplomat, the cultured Christian Rakovsky, is he not acting as a mere interpreter to American engineers in Siberia?

British journals lament the decadence of parliament and the absence of truly great statesmen at Westminster. Frenchmen deplore the passing of consummate diplomats, a condition which causes their country to rely more and more upon armies and force to maintain its prestige as a first-class power. Everywhere we look mediocrity is in the saddle. Spain sees no way out with a hundred cooks throwing their ingredients in the unwholesome-looking broth. And Holland, once the greatest colonial power on earth, has just gone through a grave political crisis in searching for one single individual capable of administering her vast Indian Empire.

To be sure we are still dazzled by the reflection of giants. But we put up at a condition, it seems, that they must be dead ones. We prattle about the deeds of our fathers — back to Bismarck, back to Herzl, back to Methuselah, — and expect that their programs and methods, more are going to save us. We do not realize that the programs have grown old, and that our nerve centers drew their inspirations from contemporary sources, from the needs of the masses, from the nature of their environment. It was precisely because the instruments they employed were adapted to the purpose they had in view that they wielded miracles. But we, we do not believe in miracles. We have rationalized everything. And under the stimulus of democracy down we have come to imagine that majority sentiment is infallible. When a man of vision does arise in our time, he has to overcome so many obstacles that he succumbs in the preliminary stage, before he can tackle the job he sees ahead. The fact we blame the farmer for impossible."

In Herzl's time Palestine's representatives found there impossible Turk at present. What do the impossible-sayers of 1914 think of San Remo and the Balfour Declaration, or Tel

Continued on page 18

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5691 IN PALESTINE

By Gershon Agronsky

EDITOR'S NOTE:—The year 5691 in Palestine was one of alarms and excursions. Gershon Agronsky, the resident Palestine correspondent of the Jewish Telegraphic Agency, has again written his annual survey of the year especially for the Jewish Telegraphic Agency.

Politically, 5691 in Palestine began with the visit of Dr. Drummond Shiels, the Under-Secretary of State for the Colonies. Careful to give no hint of the contents of the Sir John Hope-Simpson Report and the White Paper, on which the ink must have been dry when he left London, and true to Colonial Office traditions, Lord Passfield's second-in-command, when forced to praise Jewish achievements, never failed to dramatize the romantic aspects of the Arab villages. To both the Arab and Jewish sides he delivered homilies or good neighbourliness, but left everybody greatly puzzled as to the Government's real intentions. He signally failed to appease the appetite of a fact thirsting population, or sate the lust of the politically minded for advance information.

Storm Over White Paper

The White Paper and the Simpson Report, with their international repercussions, were not long in coming, however, and are part of the disturbing record of the Jewish National Home during the year under review. The White Paper did exactly what Jewish spokesmen in Palestine told Dr. Shiels they could never accept. Jews can only be asked to sacrifice for Palestine if this sacrifice is not made dependent on the approval of the Arab majority, he was specifically warned. The White Paper ignored this warning. It went beyond even Dr. Shiels' evasive replies, that the Labour government had no intention to overlook the fact that the Arabs were the majority, and went a long way towards enthroning the Arabs as the sole masters.

The White Paper disappointing to those Arabs who had been led to expect that it would completely stop Jewish immigration and land purchase, stiffened the Yishuv's opposition to an unprecedented degree. The early establishment of a legislative council with the consent of the Jews became patently impossible. So united was the Yishuv in its resentment, that even the "British Shalom" group, irrevocably committed to self-governing institutions, allowed it to be announced they would not break the united Jewish front by offering candidates for election. The Agudath Israel also took its stand with a united Jewry against what Labour described as the "treachery, hypocrisy and slander" which formed the basis of the White Paper. But while the British Shalom announcement was later withdrawn as "unauthorized," the Agudath leaders in Palestine remained firm, in spite of conflicting sentiments in their ranks abroad.

Greatly rejoicing in their victory over Zionism, which they announced was now drowned, the Arab Executive for the first time in ten years did not proclaim a general strike on November 2, 1930, the thirteenth anniversary of the Balfour Declaration. On the Jewish side, too, the anniversary passed almost unnoticed, but for other reasons. In the economic field, a striking contrast was presented between the Arabs and Jewish reactions. Whereas Jewish economists, after a sort of stocktaking, came to the conclusion that notwithstanding the political blow, Palestine was stronger and sounder economically than the majority of European countries, the anxiety of the Arab landlords soon became apparent. Their joy, at any rate, was noticeably tempered as the financial crisis made itself more and more felt sweep the holders of frozen assets. On the Jewish side, the Agudist view remained that the British policy expressed in the White Paper was a contravention and a farcical interpretation of the Mandate. All agreed that the Labour government was trying to perform the impossible feat of breaking the barrel and yet preserving the wine.

Arab Anxiety

The effect of the unabating storm caused some Arabs to wonder if their rejoicing had not been premature. "Falastin" among others, deprecated the supposed Arab ineptitude for mobilizing opinion on their side, paying a greater tribute to Jewish influence than it perhaps deserved. While the Jewish world

(Continued on page 16)

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GOD AND MAN

By Rabbi S. Herschorn, Montreal

A word of one syllable gave rise to an enormous problem which is still baffling our mind. It is the word "I" which man uttered first when he discovered himself as a personal being and which made him also see the rest of the world as possessing, like himself, all personal characteristics. Man found his own little personality, frail and helpless as it was, constantly in contact with another personal reality, invisible but great and powerful, which presented itself to him in manners both merciful and cruel, solicitous and indifferent. It became at once imperative for one personality to approach the other and to establish normal relations between the two. The history of Man is a summary of all attempts to solve the problems of the relations between the personal reality of man and that of the universe or, rather, between man and God.

The attitude of man toward God varied constantly, always depending on the breadth of man's mental horizon. At first, man, in search of the personal reality of the world, personified small fragments of nature in which the power of the great reality was manifested. He bowed to the sun and to the moon, sacrificed his sons and daughters, burned offerings to every imaginable God, to invoke their mercy and to keep them on his side when fighting the wild animals or even the tribes of his like. In later ages, Religion brought to him the idea of a Supreme intelligent Power, an all-embracing personal reality which is the source and beginning and also the ultimate end of all material and spiritual realities and which can not be conceived by the human mind, this itself being only an infinitesimal fragment of the great personal being. Man, despite his curiosity, resigned himself to the position of a mere onlooker who can only contemplate God's wonder and worship his greatness.

The age of science brought about a state of warfare between man and God. The old religious view became the centre of attack by an energetic army. Man, equipped with the astronomer's telescope, geolo-

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NEW YEAR'S MESSAGE

By Dr. Stephen S. Wise, Rabbi of the Free Synagogue, New York N. Y., President of the Jewish Institute of Religion

One wonders at times whether in our generation it will ever become possible again to write a New Year's message that shall not be elegiac. Nearly twenty years have passed since the World War began, and the story of every year during and since the War has been attuned to threnody. It is not that the Jewish people, unbelievably flexible, is incapable of yet another readjustment. It is as if mankind had suffered an upheaval upon which there follows no hope of moral order and redintegration.

For us, as for no other people, the War goes on, — waged on nearly all fronts, from Leningrad to Bucharest and Salonica, from Jerusalem to Mexico City. And we have been most hurt where most we trusted. Palestine, despite all we dared and hoped, is become another battleground.

And Peace brought us little more than War. For the Minority Rights Clauses of the Versailles Peace Treaty, which might have proven a Maxima Carta to earth's most cruelly disinherited and dispersed people, threatens to become another illusion, unless the world's conscience is to revive.

True it is that the world is still rocking to its very foundations. Witness the Hoover and other international efforts at world stabilization. Nor do we Jews expect security and serenity in the midst of a world of economic unrest and political insecurity. We are prepared, as always, to bear an equitable share of the world's burden. But we rebel against the eternally recurrent inequity of making the Jew the scapegoat whenever peoples are harassed by new difficulties and are called upon to bear new burdens.

The lot of Jews in the Soviet Republic is not easy, for they were the middlemen of an empire which forbade them access to the land. Inevitably though not arbitrarily the Jewish lot is harder than that of any other group or race of the ancient Muscovite regime. The cruelty that

(Continued on page 140)

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Four Articles About the Y.M.H.A. of Montreal

EDITOR'S NOTE.—This series of four articles by men interested in the Y. M. H. A. tells how that organization intends to function as the first agent for fostering group virility among the Jews of Montreal.

A MODERN INSTRUMENT

By HARVEY GOLDEN *Executive Director, Y.M.H.A. of Montreal*

"We are an intense people. We are so intense that we are a people of extremes. We love intensely. We hate intensely. Our joy, our despair, our enthusiasms, our antagonisms, are intense. Our warmth is heat. Our coolness is sub-zero."

Slightly modified, this sweeping assertion from the pen of one of our more cynical young men has all the earmarks of truth. As a group, Jews are amazingly intense—so much so that within our ranks we find at once the most advanced and the most backward of humans. Perhaps this is one of the reasons why we are a more vital people, living a more vivid life than many of our stolid neighbors. Perhaps too, this is one of the reasons why we are a people of "causes" and "isms," and untold numbers of societies and organizations. We drink deep of all emotions and we embrace with supreme ardour the objects which strike our fancy. And we look askance at Jews who have not placed themselves under one sectional flag or another.

Harvey Golden, Executive Director Y.M.H.A. Montreal

This attribute of our people has made it difficult for the Jewish community of Montreal to appreciate the philosophy of the Y.M.H.A. Throughout a period of fifteen years the Jewish people of this city have heard about the Y.M.H.A. in one connection only — athletic. To those who appreciated the value of sport the Y.M.H.A. has during these years been a worthy object of interest and support. On the other hand the thousands of Jewish people of Montreal to whose mind sport of any kind is still an outlandish aberration and physical education a worthless luxury, have regarded the Y.M.H.A. as a useless outfit, good enough for "mere" athletes, but totally out of gear with anything significant in Jewish life.

This tradition dies hard. Even now, after two years of intense cultural effort, after two years of earnest communal service, after two years of hard spade-work in the direction of effective mass education, the sentiment remains in some quarters that the Young Men's Hebrew Association serves but a secondary purpose in our corporate life. People who in other respects have legitimate claims to intellectual standing profess not being able to see how cultural endeavour can progress in a structure which houses a gymnasium and swimming pool.

They cannot visualize constructive educational projects in a building which houses dances, harmonica clubs and ping-pong. With them it is all or nothing. Either the Y.M.H.A. is a "cheder" or a college, or it is a colorless temple of milk-and-water recreation — and nothing more.

How ill-conceived is such an interpretation of Y.M.H.A. functions is perfectly patent to those who have studied the growth of the Y.M.H.A. movement on this continent. It is perhaps to be expected that this movement, being a new attempt to meet present day conditions of Jewish youth life, should for a little remain a strangely suspect phenomenon in our community. As a matter of fact, however, an honest study of this movement

(Continued on page 302)

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Foyer, Y. M. H. A., Montreal.

Cafeteria, Y. M. H. A., Montreal.

Business and Professional Men's Lounge, Y. M. H. A., Montreal.

Another view of Bowling Alley, Y. M. H. A., Montreal.

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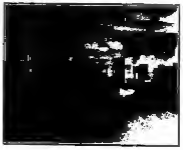
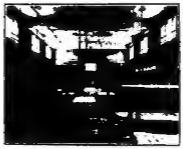
Another view of Library, Y. M. H. A., Montreal.

Swimming Pool, Y. M. H. A., Montreal



Lobby of Y. M. H. A., Montreal



Another view of the Large Gym, Y. M. H. A., Montreal.

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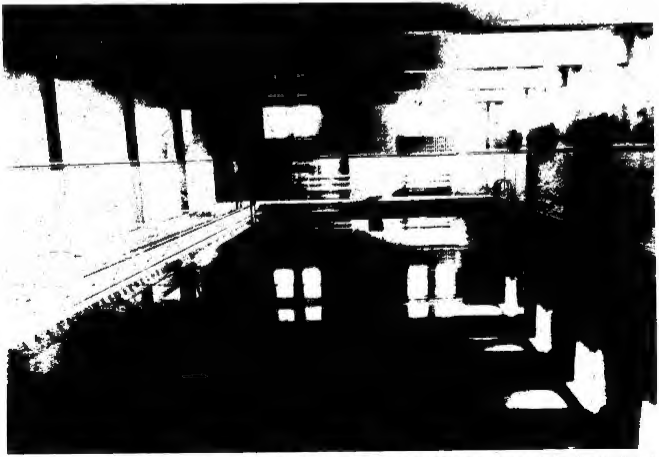

This striking picture of the Swimming Pool shows the water clear enough to reflect the construction above it in the Sir Wilfrid Laurier B'nai B'rith Centre, home of the Young Men's Hebrew Association, in Montreal.

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5692-1931

Edmund S. Schauer, of Toronto, will celebrate his eighty-fourth birthday soon. In 1871 he came to Hamilton, Ontario, from Paris, France, and became a partner in the firm of Levi Brothers and Schauer. It was through his efforts that the first Reform Synagogue in Canada was erected on Hughson Street, Hamilton, in 1862. In 1886 Mr. Schauer moved to Toronto where he was the first president of the Federation of Jewish Philanthropies. He is a member of Holy Blossom Synagogue, Toronto Board of Trade, and the Canadian Club.

Another view of the Auditorium, Y.M.H.A., Montreal.

[Continued from page 10]

...ices of the Jewish Agency in ...ngland.

The matter was called to the ...ention of the Congress of the ...nited States in a speech delivered ... the House of Representatives on ...anuary 9, 1931, by Representative ...amuel Dickstein of New York, in ...hich he called upon the Govern...ment of the United States "to bring ...ll its power to bear for a correc...tion of the situation."

Macdonald Letter not Entirely Pleasing

Nor was the letter of Premier Ramsay MacDonald to Dr. Weizmann made public in February 1931, which, in explaining the White Paper, softened some of its harshest provisions, greeted with much enthusiasm by American Zionists. While Louis Lipsky, former president of the Zionist Organization of America, hailed the letter "as the first step toward rectifying what had become an impossible situation," and the New York Zionist Region adopted a resolution expressing satisfaction with the document, the Administrative Committee of the Zionist Organization of America issued a statement expressing the view that while the document "is an improvement over the Passfield White Paper in tone, in appraisal of Jewish achievement in Palestine, and in recognition of the relation of the entire Jewish people to Palestine," it "omits much that should be made explicit, and inadequately formulates that which it seems to have accepted. . ."

Visitors Stir Enthusiasm

The interest of American Jewry in Palestine matters was kept alive also by the visit to this country in December, of M. M. Ussishkin, head of the Jewish National Fund, in connection with an intensive campaign in behalf of the Fund, and by the arrival, in March, of Dr. J. L. Magnes, Chancellor of the Hebrew University of Jerusalem, who came for the purpose of arousing increased interest in that institution. Mr. Ussishkin toured the country in an effort to secure pledges for contributions to the Jewish National Fund, over a period of five years, sufficient for the purchase of 200,000 dunams (46,140 acres) of land in Palestine,—this tract to be divided into sections to bear the name of each community which subscribes. At a national conference, held in Washington, D.C., on February 9, a new instrumentality called the Keren Kayemeth League, was created to promote the project. According to a statement issued by the Jewish National Fund of America, early in June 1931, communities in thirty-two states of the Union, exclusive of New York City, had subscribed to a total of $1,350,000 for the acquisition and reclamation of 33,631 dunams (12,273 acres). Plans formulated by the New York City committee called for subscriptions to taking $800,000 to cover the cost of 40,000 dunams (9,228 acres).

Dr. Magnes also succeeded in arousing much enthusiasm. He announced plans of the organization for an international Society of Friends of the Hebrew University, with chapters in many cities in all parts of the world, the organization to serve two purposes,—first, to stabilize the income of the University; and second, to provide the institution with a means for keeping the outside world informed of its activities. Dr. Magnes also suggested that special chapters would be organized by persons interested in a particular department of learning, to cooperate with the corresponding faculty of the University. During the past year, also, a number of Jewish collegiate fraternities and youth organizations raised scholarship funds for the support of needy students of the University.

A report made public in August 1930 by David A. Brown, chairman of the Palestine Emergency Fund which was set up, one year before, for the aid of victims of the Arab outbreaks in August 1929, a total of $2,083,818 had been contributed to that fund in the United States, besides $150,000 which had been sent direct by several individuals, the fund had been increased by some $30,000 interest. At the same time it was reported by Dr. Maurice B. Hexter, one of the members of the special committee appointed to disburse these funds, that a total of $2,945,000 had been received by the committee from the United States and England, and that the funds had been employed to rebuild ruined communities, to establish new colonies, to construct roads, to make loans for rehabilitative purposes, to purchase land, and to care for widows and orphans.

Fund Raising Assumed New Aspect

Fund raising for Palestine assumed a new aspect during the past year. It will be recalled that, at a conference, on January 17, 1930, between representatives of the Joint Distribution Committee and the American Members of the Jewish Agency for Palestine, an agreement was reached for conducting an Allied Jewish Campaign, to terminate on December 31, 1930, for $6,000,000, of which $3,500,000 was

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to be used by the Joint Distribution Committee, and $2,500,000 was to constitute the American share of the 1930 budget of the Jewish Agency. The termination of the joint effort at the close of 1930 and the launching of two separate drives was announced, late in December, by Felix M. Warburg and Cyrus Adler, on behalf of the Joint Distribution Committee, and the Jewish Agency respectively. The announcement declared that while the joint drive had resulted in the creation of important communal values and the laying of the foundation, in many communities, for enduring cooperation on behalf of Jewish causes, yet "the increasingly pressing need for immediate funds for the achievements of both organizations, the differing budgetary requirements, and the advisability of permitting as much freedom of choice and support as possible during the present trying economic period, have made it desirable . . . to separate their fund-raising activities." The statement also contained the information that during the nine months since the Allied Jewish Campaign began, more than 230 cities and towns had held local drives, and that, in spite of the large sums raised by the Palestine Emergency Fund and the unfavorable economic conditions, the Campaign had succeeded in securing pledges in the amount of $2,500,000 of which almost $1,500,000 had been, at the date of the announcement, paid into the Campaign's treasury. A final important point of the announcement was that "every endeavor would be made by both organizations to conduct their campaigns so as to keep intact the harmony, the mutual goodwill and cooperation which have been such important by-products of the Allied Jewish Campaign," and that, to promote this harmonious relationship, a Committee on Campaign relations had been established.

Following this agreement, the American Palestine Campaign of the Jewish Agency for Palestine was inaugurated on January 25, 1931, at a conference in New York City of delegates from many communities, a fund of $2,500,000 being set as the objective; the campaign committee appointed was made up of both Zionist and non-Zionist members of the Jewish Agency.

Increased Zionist Harmony

The realignment of Zionist forces brought about at the convention of the Zionist Organization of America in July 1930, had resulted in increased harmony within the Organization. The new Administrative Committee under the chairmanship of Robert Szold, showed a determination to intensify organizational activities in many directions. One of its first steps was the appointment of committees entrusted with the prosecution of definite tasks. The first meeting of the Executive Committee, in September, 1930, indicated that the new leadership intended to emphasize the economic methods for reconstruction in Palestine in order to accelerate the pace of immigration. The organization and its various affiliates, especially Hadassah, the women's organization, Young Judaea, the youth group, and Avukah, the collegiate Zionists, were very active in efforts to consolidate their forces and to meet the commitments they had made in various directions.

While Palestine affairs absorbed much of the attention directed to overseas events by the American Jewish community, it did not remain aloof from Jews in other countries, although its interest in this direction was not nearly as keen as during the preceding year, because the situation in Russia as regards the persecution of religion had become quiescent, and except for a few weeks in the beginning of the review period, anti-Jewish outbreaks in Roumania had virtually ceased.

Waldman Probed Roumanian Situation

Hope for improvement in the Roumanian situation was reawakened with the return of Prince Carol, and his accession to the throne in June 1930. Pronouncements by him and Mr. Maniu, who, after a brief retirement, returned to the post of Premier, indicated a strong desire to suppress anti-Jewish violence. But on the heels of these benevolent declarations, a violent agitation began in the southern districts of Bukovina, attacks occurred in many places, and for a long time, a state of terror continued among the Jews of the district; the situation reached its climax in a conflagration, undoubtedly of incendiary origin, in the large village of Boros, which rendered fifteen hundred Jews homeless.

The American Jewish Committee had, in the meantime, directed Morris D. Waldman, its Secretary, who had gone abroad to examine at first hand some of the major problems concerning European Jewry with which the Committee is dealing, to proceed at once to Roumania. After two visits to that country, in the course of which he interviewed many Jewish leaders and the chief government officials, and visited the scenes of the recent

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...ttages, Mr. Waldman gave out, ... Geneva, a statement to the Jew... Telegraphic Agency in which ... asserted that the press reports of ...e outrages had not been exaggerated; that they had been unquestionably instigated and organized ...y anti-Semitic agitators, who, because of the economic depression, ...ound the peasantry, normally ...riendly to their Jewish neighbors, ...ertile soil for their propaganda; ...nd that these excesses "would not ...ave occurred had it not been for ...he government's support of students' organizations and so-called ...atriote congresses, and the government's reluctance to suppress illegal anti-Semitic propaganda, out ...f a mistaken emphasis upon the ...iberty of the press and assembly."

The correctness of Mr. Waldman's observations was confirmed by representatives of the American Jewish Congress who visited the country later. (1) Representatives of the latter organization also called in New York upon Charles A. Davila, the Roumanian Minister to the United States and requested him to urge his government to make immediate and vigorous efforts to suppress the anti-Jewish agitation. A report on the situation was submitted by Dr. Salo Baron, at the convention of the American Jewish Congress in October.

Early in January, the American community welcomed reports from Roumania that vigorous steps were being taken by the government to suppress anti-Jewish agitation, that the headquarters of anti-Semitic organizations had been raided, some of their leaders, arrested, and that the government had decided to prosecute such agitators as rebels. In the middle of the same month, Mr. Davila, the Roumanian Minister, delivered an address before the convention of the United Roumanian Jews of America, in the course of which he ascribed much of the unrest in Roumania to economic conditions and expressed the hope that, because of recent changes in the attitude of international financial circles toward Roumania, and the new policies of the government of that country as respects investments of foreign capital, Roumania had passed its most difficult period.

(1) See Mr. Waldman's complete report to the American Jewish Committee, Twenty-Fourth Annual Report, pages 89-108.

Much Action on Poland

Although reports, early in July 1930, of anti-Jewish outbreaks at Kovel and Zdunska-Vola, Poland, caused some apprehension in America, the Jewish community here was more concerned over the very bad economic situation of the Jews in the country in September, the Federation of Polish Jews submitted a memorandum to the Polish Embassy in Washington requesting the Ambassador to urge his government to abolish such Tsaristic anti-Jewish laws as were then still in force. In December, representatives of the American Jewish Committee held a conference with Dr. Titus Filipowicz, the Polish Ambassador, in the course of which the economic situation of Poland in general, and of the Jewish population, in particular, was discussed.

The Committee's representatives pointed out that changes which are rapidly taking place in the economy of Poland, have resulted in the wide displacement of middlemen, a displacement which has had a disastrous effect especially upon the Jews, who, because of a historical development, happen to be, to an overwhelming extent, middlemen, and that their suffering has been aggravated by restrictions and by unfavorable discrimination. A plea was made for the repeal of the Tsaristic laws, for the opening up of state monopolies and state-owned enterprises, to Jews, and for a change in the taxation system which now imposes a disproportionate burden upon city-dwellers.

The Committee's representatives pointed out that it is a moral obligation of the Polish Government as well as to its interests, "To offset the hardships suffered by Jews in their dislodgment owing to newly-created State monopolies," by seeing to it that "The Jewish employes are not discharged from their employment in these industries, and to provide for the large number of Jewish merchants and artisans deprived of a livelihood by the new industrial development in Poland, the Government should encourage new industries in which the Jews might find opportunities for employment."

According to the official report of the interview, "the Ambassador stated that he understand that the artistic restrictions will be abolished in the near future; he admitted that the percentage of Jewish workers in some monopolies and other state-owned enterprises is often very small adding that the Government intends to increase it to a just proportion, wherever, possible, and the Government will tend its good offices to influence municipalities and other enterprises which are not under Government control to adopt the same policy: he recognized that the present taxation system is detrimental to the city-dwellers and therefore to the Jews, and indicated

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that his Government intends to bring about a revision of the taxes, diminishing taxes on commerce, especially the turn-over tax."

The Ambassador also indicated that "an inquiry is being made into the question of utilizing frozen funds in Poland and that the Government is favorably disposed to settlement of Jews on those lands."

HITLERITES CAUSED ANXIETY

The phenomenal gain of the National Socialist Party (Fascist) in the German Reichstag election on the middle of September 1930, and the anti-Jewish riots which occurred on the day the new Reichstag assembled, evidently drew the attention of American Jewry to the situation of their German brethren, because the program of this Party, which is led by Adolph Hitler, bristles with threats against the Jews of Germany. While several Jewish organizations in the United States were deeply stirred by the results of the German elections, they took no action, knowing that the utter community in Central Europe is well able to deal with the situation, and feeling confident that the sober judgment of the mass of the German people would not permit German honour to be stained by a recrudescence of medieval persecution.

Considerable interest and some misgiving were aroused, however, by the disclosure of the fact that active Hitlerism existed in the United States, engaged in preaching the philosophy and defending the policy of the German Fascist movement. Such groups were found in a number of cities, including New York, Chicago, Philadelphia, Detroit, and Milwaukee. During the year, also, National Socialist newspapers in Germany frequently devoted space to attacks against American Jews,—attacks which were generally absurd and fantastic.

In November, for example, the *Volkische Beobachter*, the leading organ of the Nazis, published an article entitled "Chicago, The City Without a Soul", asserting that all places of amusement and a majority of the business houses in Chicago are in Jewish hands, and that eighty percent of its judges are Jews and "still these services mostly to Chicago criminal elements." A count made by the Jewish Telegraphic Agency showed that only thirteen of the one hundred judges in the courts located in Chicago were Jews.

The announcement, in June, by President Hoover of the willingness of the United States to suspend for one year payments on account of debts due the United States treasury by foreign governments, provided they suspend payments on similar debts due them, was looked upon by the American Jewish community because of the benefits which Germany would derive from such a moratorium, as a serious setback to the National Socialist movement, which as Albert Einstein so aptly said "feeds on the empty stomachs of the German people."

MEXICAN AGITATION DISQUIETING

In May, American Jewry was compelled to turn its eyes to a foreign country with much nearer location Germany. Beginning in November 1930, somewhat disquieting reports had been coming from the neighbor republic MEXICO, indicating that an anti-foreign agitation was afoot in that country, and the small Jewish trader at the time the target. On April 10, came reports that the municipal authorities of Mexico City had forcibly expelled several hundred of these traders from one of the markets. On the basis of these reports, Alfred M. Cohen, President of the Bnai Brith addressed a telegram to the United States Department of State, requesting our government to protest to Mexico against the action of the municipal authorities of the Mexican capital. The Department requested the American Ambassador to report on the situation, with the view to determining if any American citizens had been involved, indicating that action this was the case it could not intervene in representations so requested by Alfred M. Cohen, President of the Bnai Brith.

In this connection it is interesting to recall that in 1923 the Bnai Brith had established in Mexico City a bureau to aid refugee Jewish immigrants, for which work it had received a substantial subsidy from the Emergency Committee for Jewish Refugees, which had been established in 1924, by a number of national Jewish organizations upon the initiative of the American Jewish Committee, the American Jewish Congress, and other bodies. The Bnai Brith had withdrawn its representative in Mexico, J. L. Weinberger, only a short time before the anti-foreign outbreaks. A week after those events Mr. Weinberger was requested to return to Mexico to investigate the situation. At the same time Mr. Cohen, the President of the Bnai Brith stated that he had been informed by the State Department that the investigation conducted by J. Reuben Clark, Ambassador of the United States, indicated that the incidents which

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al occurred in Mexico City were result of the economic depression hich manifested itself in demonstrations against non-Mexican elements, including Jews, but that re had been no violence. Early June, the American Jewish Congress also sent a representative to vestigate the Mexican situation.

FUND RAISING EFFORTS UNABATED

While the American Jewish mmunity was preoccupied with ne matters of political concern in rious foreign countries, it did not ate its efforts to ameliorate the nomic situation of other communities, although, because of the siness depression and the consequent difficulty of raising adequate nds, work in this direction had to rk time during the past year. November, when Dr. Bernhard hn, European director of the nt Distribution Committee, came the United States to confer with leaders of that organization, he ted that it had disbursed over one llion dollars during the preceding ar for reconstructive relief in stern Europe. He declared that uropean Jewish leaders are well are of the present economic crisis America, and that despite the eat reduction in funds from the nited States and the fact that European countries, too, are suffering from the same depression, they are ready to carry on the reconstruction work; they wish to be convinced, however, that the existing reduction in America's financial help was only temporary.

During February, announcement was made of the reorganization of the Joint Distribution Committee under a charter which provided for a National Council of two hundred and fifty, to form the general body, which would elect a board of directors of forty-eight and an executive committee of fifteen. On Saturday evening, March 21st, and Sunday, March 22nd, the reorganized Joint Distribution Committee held a national conference in New York City which inaugurated the campaign for two and a half million dollars for the work of the Committee for 1931, which Rabbi Jonah B. Wise of New York is national director; Albert Ottinger, formerly attorney-general of the State of New York, was selected chairman for New York City, which was assigned a quota of one million dollars.

Together with a number of Landsmanschaften, the Ort, an organization which seeks to stimulate the industrialization of the Jews in Eastern Europe, held a national conference on November 30th, at which it was agreed that efforts would be concentrated to supply Jewish artisans in Eastern Europe with tools and machinery, and with financial assistance for the construction and operation of factories.

The Hebrew Sheltering and Immigrant Aid Society (HIAS) another organization which works for the economic recovery of Eastern European Jewry, found itself faced with a deficit in October, and was compelled to make a special appeal for funds. In December, Dr. Myron Kreinin, president of the United Jewish Emigration Committee of Europe (Emigdirekt), arrived in the United States to consult with the officers of the HIAS regarding the further prosecution of the emigration work which was being conducted jointly by the two organizations and the Jewish Colonization Association (JCA).

The HIAS, which at the close of the World War had prepared facilities for the physical care of a large number of immigrants, was able during the past year to devote these facilities, which were now being employed to the full capacity because of the greater restriction in immigration since 1924 to relieving immediate distress resulting from the unemployment crisis at home. The work of HIAS in this direction, it was said by Solomon S. Lowenstein, executive director of New York Federation, who was chairman of the executive committee of the coordinating Committee on Unemployment of the New York Welfare Council, consisted of "endless and soul-sickening" lines of Jews unnecessarily. In May HIAS announced that during the preceding four months its Shelter Department had served 45,[illegible] free meals and provided 5,[illegible] nights of shelter at its readmarket; during the January the same [illegible] had served 7,[illegible] meals.

CRISIS IN SOCIAL WORK

The situation of HIAS was typical of that which faced most Jewish social service organization in the country. The facilities and services of all of them were in demand as never before, and yet, at the same time, their resources were drastically reduced. As a result, these institutions found it necessary to adopt emergency measures. In November, the Jewish Welfare Board called a conference of executives of YM-YWHA's and Jewish Centers, over which Harry L. Lurie, then Executive Director of the Jewish Welfare Board, presided, at which the executives were urged to observe [illegible] in the face of the depression, were urged that the time [illegible] for economies but were cautioned with the [illegible] such economies.

Faced with deficits, practically every local federation in the country was compelled to reduce its budget. In January, the officers of the Chicago Jewish Charities announced that, for the first time in history of that federation, had they ended the year with a deficit. In the same month a conference of representatives of the leading federations was held in Cleveland at which plans were elaborated in two directions, namely, first, to tap hitherto undeveloped sources of support, and second, to introduce economies by such devices as would not lower the efficiency or reduce the effectiveness of the work of the agencies.

Several important Jewish institutions were seriously affected by the business depression, especially those which had recently shouldered obligations because of new buildings. Partly as a result of the hard times there were, during the year, a number of mergers of Jewish social service agencies. Two hospitals in Newark, New Jersey, three societies in Omaha, Nebraska, and two institutions in Jersey City, New Jersey, were among those which combined.

SITUATION NOT ENTIRELY BLACK

While the situation was somewhat gloomy, it was not altogether black. The Jewish Federation of Boston, for example, reported in May that the preceding year had been the most successful in its history. At the convention, in June of the National Conference of Jewish Social Service at Minneapolis, Miss Frances Taussig, executive director of the Jewish Social Service Association of New York City which engages largely in family relief work, reported that the Association and other family relief agencies had succeeded in maintaining these standards in spite of the depression; and at the annual convention of the National Association of Jewish Centre Executives held at Lake George, New York in June, its president, F. J. Lumley, reported that the Jewish Centers had been able to continue functioning in a healthy manner.

While several new communal buildings were opened or dedicated during the year, there were, in most cases, financed by endowments, or by funds, gathered during the period of prosperity. In October, the Jewish Theological Seminary in New York dedicated a group of new buildings, including the Jacob H. Schiff Memorial Library, given by members of the Schiff family, the Untereberg Memorial Building to house the Teachers' Institute, the gift of Israel Unterberg of New York in memory of his parents, and the Louis S. Brush Memorial Dormitory Building, provided for in the will of the late Louis S. Brush.

In June, in connection with the commencement exercises of the Hebrew Union College, in Cincinnati, a new library building erected at a cost of $250,000, contributions toward which had been gathered several years earlier. In April, was dedicated, the Pauline Sterne Wolff Memorial House for the aged and orphaned at Houston, Texas endowed by a bequest of Mrs. Wolff who died in 1921, was opened. In May, the cornerstone was laid of a new building to house the Jewish Young Men's and Young Women's Associations at Rochester, New York, for which a building fund of over one million dollars had been pledged in 1929. In the following month the new building of the Bialystoker Home for the Aged which had cost a half million dollars was dedicated in New York City.

Among other events of interest in connection with Jewish communal life, three are worthy of note. In October announcement was made to the effect that the negotiations for the merging of the two philanthropic federations in New York City, the Federation for the Support of Jewish Philanthropic Societies of New York City, which serves only the boroughs of Manhattan and the Bronx, and the Brooklyn Federation of Jewish Charities, which serves that borough, had failed, although both bodies had voted in favor of consolidation in December 1929. A proposal to establish a national union of local federations of organizations of Jewish women was also voted down at a conference of representatives of national organizations of Jewish women, which took place in New York City in May. On the other hand, a conference of Jewish farmers held in October decided to form a federation with the object of coordinating the various Jewish cooperations and other farm associations.

The thirty-first annual report of the Jewish Agricultural Society, issued in February, the general manager, Gabriel Davidson, expressed the view that while they were feeling the effects of the general economic depression, the Jewish farmers throughout the country were managing to maintain their position.

SLUMP AFFECTED JEWS

Several special factors operated to increase the suffering among some sections of American Jewry from the slump in business. Chief of these were the failure of banks in which a very large proportion of

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the depositors and investors were Jews, strikes in trades employing many Jews, and discrimination against Jews seeking employment. Not only did Jews participate in all civic efforts to relieve suffering in general, but Jewish organizations also established special agencies to help meet the crisis. The service of HIAS in New York City in this direction has already been described.

In Detroit a *kosher* kitchen was opened, in San Francisco, Congregation Emanu-El decided in November to transform its gymnasium, during the ensuing winter, into a dormitory for jobless, homeless men, should the emergency warrant; in Baltimore, the Jewish Educational Alliance established an employment bureau to supplement the placement work of the Jewish Social Society Bureau; in New York, the Union of Orthodox Jewish Congregations organized a series of mass meetings and concerts to raise funds for the benefit of the unemployed, and the New York Board of Jewish Ministers appointed a special committee to organize the congregations of the city to aid the workless; and in Los Angeles, a Jewish group decided to organize an employment bureau along semi-commercial lines.

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ACT ON UNEMPLOYMENT BIAS

The subject of discrimination in employment was discussed at conferences held in New York in December 1930, and January 1931, of representatives of national Jewish organizations, called by the Bnai Brith, which resulted in the formation of a National Conference on Jewish Employment, of which Alfred M. Cohen, President of the Bnai Brith, and Dr. I. M. Rubinow, executive director of that body, and Estelle M. Sternberger, executive Secretary of the National Council of Jewish Women, were elected co-secretaries. The participating organizations, besides the Bnai Brith, are: the American Jewish Congress, the Jewish Welfare Board, the National Council of Jewish Women, and the United Hebrew Trades.

EDUCATIONAL AGENCIES HARD HIT

One of the most tragic aspects of the business depression was its effect upon the Jewish educational agencies. In October, at the annual convention of New York City of the Agudath Ma'Niros Hal'Ivrim (Hebrew Teachers Federation), the economic situation of many of its members was represented as extremely unfavorable, and much dissatisfaction was expressed with the reduction of salaries and the drastic cutting of staffs. In December, a report submitted to the executive committee of the National Committee for Jewish Education indicated that the Hebrew schools in thirteen of the largest cities had suffered a considerable fall in income, necessitating in many cases the reduction of teaching staffs and the consolidation of classes.

In the same month, Bernard Semel, honorary secretary of the Jewish Education Association of New York City, published a statement to the effect that in 282 Talmud Torahs and Jewish week-day religious schools with an aggregate registration of 45,000 pupils, the number of children in the first four had been increased by 2,500, corresponding to additional burden on the communities of $125,000 a year. At the dinner celebrating the tenth anniversary of the Association, Israel Converse, its president, reported that, in spite of the depression, the attendance at Jewish religious schools in New York City had remained the same during 1930 as in the preceding year, namely 75,000, besides some 50,000 who were receiving private instruction. In May, announcement was made that eight Jewish parochial schools in New York City, in which between five thousand and six thousand children were receiving a secular and a Hebrew education, were in danger of closing because of a dearth of funds. At a meeting of persons interested in these schools, held in June, it was reported that only $250,000 of the $350,000 required to maintain these schools had been paid them during 1931.

Early in April, it was reported that the Hebrew Theological College in Chicago was in danger of suspending its services owing to a lack of funds. At the convention, in May, of the Union of Orthodox Rabbis, the proposal was made that all spiritually-minded orthodox Jews make a voluntary tax of five dollars a year on themselves for the support of Orthodox Judaism, and it was learned that unless the members are supported immigration elements Orthodoxy, at the annual conference of the National Council for Jewish Education held in Pittsburg at the end of May, a report of many of Jewish education in fifteen cities with a combined Jewish population of 3,040,000, was presented, with its comment that the survey indicated that the Jewish school is confronted with the problem of saving the standards achieved over many years of effort and at the cost of millions of dollars,

and an urgent plea was made that Federation of Jewish Charities and similar communal agencies recognize their responsibilities toward Jewish Education and meet them.

In connection with Jewish education it is interesting to note also that, in October 1930, the Teachers Institute of the Jewish Theological Seminary of America opened a model school to afford pupils of the institute an opportunity to obtain practical training while learning to teach in Jewish schools, and that a survey made by Dr. Julius Mailler, director of educational research of the Union of American Hebrew Congregations, the results of which were published in June, indicates that during the five preceding years the number of children enrolled in Jewish Sunday schools had increased by about 44 percent.

That religious institutions were not immune from the effects of the business depression was indicated at the annual convention, in July 1930, of the Rabbinical Association of the Rabbi Isaac Elchanan Theological Seminary, composed of graduates of that institution, when Rabbi Nachman H. Ebin, its president, made a plea that Jewish communities in the United States should suspend for five years the building of new synagogues, because "since the financial crash, communities have been overtaxed by the building of new and large synagogues." In May, Rabbi Abraham Schechter of Houston, Texas, published in a local Jewish weekly a plea for a two-year postponement of the graduation of rabbis and Jewish teachers from theological schools and teachers' seminaries.

While the record of the year was not altogether bare of the building of new synagogues, it was notable rather for mergers of existing congregations. The list of such mergers includes two orthodox congregations in Galveston, Texas, another two in Worcester, Mass., and two Reform congregations in Cincinnati, Ohio.

RELIGIOUS CONVENTIONS IMPORTANT

Besides those already referred to, two conventions of the year in the field of religion are noteworthy. The first was the 32nd Biennial Council of the Union of American Hebrew Congregations, which took place in Philadelphia in January, and where many communal and religious problems now confronting American Jewry were discussed in a symposium under the general title, "The Synagogue, its Relation to modern Thought and Life." Besides, prominent representative of American communities, Miss Lily H. Montague of London, honorary secretary of the World Union for Progressive Judaism, was a speaker.

The other convention was the 42nd annual meeting of the Central Conference of American Rabbis, at Wawasee, Ind., in June, at which a revised hymnal upon which a committee of the Conference had been at work for the past five years, was adopted after a long debate as to the inclusion of *Kol Nidre* and Hatikvah, the Zionist anthem, the outcome of which was that it was decided to include the traditional melody of *Kol Nidre* for "its sentimental value," but not the words, and a motion to exclude Hatikvah was lost by a vote of 56 to 42. As a result of revision, the Union Hymnal which is used in 600 Reform congregations throughout the country, 177 hymns by non-Jewish poets and composers were deleted and 200 hymns by Jewish poets set to music by Jewish composers were introduced.

Many Ritual Changes

A number of interesting events in connection with Jewish ritual deserve to be recorded. In July, an orthodox congregation in Seattle announced the abandonment of the separate seating of men and women in its synagogue, and in April, a Conservative Congregation in Detroit announced that in its new synagogue, then under course of construction provision had been made for both mixed and separate seating. In Boston, Orthodox, Conservative, and Reform congregations joined in the celebration of Hanukkah in December. In March, the history, ceremonial, and songs of the Passover Seder service were broadcast by radio in Cleveland, under the auspices of the religious school of one of the local congregations.

KASHRUTH DISPUTES FREQUENT

The subject of Kashruth gave rise to a number of disputes during the year. A conflict between two factions over the control of the Va'ad Ha-Kashruth of Paterson, N.J., which began in July and threatened permanently to split orthodox Jewry of that city, was not settled until December. A similar dispute, which had been raging in St. Louis, Mo., for over a year, was decided in August, 1930, while another broke out in Newark, N.J., in February, 1931. In Springfield, Mass., the authority of a rabbi to order *shochetim* to refrain from slaughtering cattle for a local dealer in kosher meat, because the dealer had violated Jewish law, was sustained, in May, by the courts, in a decision in a suit in equity brought by the dealer.

In Chicago, a similar situation was handled by the local community without the direct aid of civil authority. In December, the Orthodox rabbinate declared a ban on poultry slaughtered by the members of the local union of *shochetim* until six officials of the union who were charged with racketeering and other

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oming conducts were dismi- nd the union placed itself un- he control of the Rabbinate. nion retaliated by declaring a but after a lapse of only ten capitulated and acceded to all emands of the rabbis.

New York City, dissatisfac- vith the Kashruth situation be- widespread during the year, evalence of bribery of enforce- officials by butchers not com- with, and frequent and fla- violation of the State law on bject being charged. Late in after a conference between h representatives and Mayor J. Walker, the latter ap- d a committee of 25 (later ased to 65) rabbis and laymen aft recommendations for the enforcement of the law. the other hand, the Board of h Ministers of Northern Cal- a vigorously opposed a bill in- ced in the legislature making rful the mishanding of *tere- reat as hother* on the ground uch legislation unnecessarily a religious issue into the laws, the rabbis are competent to e the matter without such leg- n and that the proposed law ot designate who was to pass ment on the food in question. bill was passed and it became 1 June.

LITERARY AND CULTURAL SIGNIFICANT EVENTS

A number of events of Jewish literary and cultural interest deserve recording. In August, a National Jewish Book of the Month Club was organized in Chicago, under private sponsorship, and in October a Yiddish Book Club was established as one of the activities of the Yiddish Kultur Gesellschaft. In the same month the Yiddish Scientific Institute held a conference, in New York City, at which some sixty societies were represented, and decided upon a comprehensive study of all phases of Jewish life in America. Another significant conference was that of representatives of the Yiddish press in the United States and Canada, of the Yiddish stage, and of various cultural societies, which was held in the metropolis in April.

Financial difficulties in the main were responsible for the suspension of the publication of *The Jewish Tribune*, a weekly which had been founded in Portland, Oregon, in 1903, by the Rev. Dr. Nehemiah Mossessohn (1853-1926), and had been published in New York City since 1918, by his sons David N., who died during the past year, and Moses D. Mossessohn. Depressed business conditions were responsible also for labor troubles in connection with the Yiddish theatrical season which opened in the fall of 1930.

The celebration of an annual "Hebrew Week" was inaugurated, in April, by the Histadruth Tvrith, which also issued in June the first volume of a Sefer Ha-Shanah, a Hebrew year book, under the joint editorship of Menahem Ribalow and Zwi Scharfstein, containing poetical and prose contribution by some forty writers.

Hebrew gained further recognition as a subject of study during the year. In July, the recommendation of Dr. Henry I. Gerling, superintendent of schools of St. Louis, that Hebrew be introduced as an accredited language in the high schools was approved by the Board of Education. In September, when the course was inaugurated, more than 100 pupils enrolled in two high schools, and Dr. Gerling pronounced the experiment a success. In the same month announcement was made that the College of Puget Sound, Tacoma, Washington would offer a course in Hebrew and another on *modern* Palestine. In April, Frank Cody, superintendent of schools in Detroit, announced the introduction of a course in Hebrew in one of the high schools, beginning in the fall. In Massachusetts, the University Extension Division of the State Department of Education again offered a course of lectures in Yiddish by Dr. A. A. Roback, this time on Yiddish poetry and drama.

SCHOOL RELIGIOUS TEACHING STIRS PROTESTS

There were a number of interesting developments in connection with the perennial question of religion in the public schools, during the period under review. In Waterbury, Conn., the announcement of the educational authorities, in July 1930 that beginning with the fall term, religious instruction would be given for one hour each week in the public schools to all children whose parents desire it, was greeted with violent protest by the Jewish population, and also by many Christians. The authorities ignored the protest, whereupon Jewish leaders announced their intention to seek an injunction in the courts. A similar proposal made in San Antonio, Texas, was defeated as the result of a protest movement led by Rabbi Ephraim Frisch.

The Board of Jewish Ministers of Northern California also voted in December to oppose the passage in the Legislature of a bill permitting the same practice. In this con-

nection much interest was aroused by the remarks of Dr. William John Cooper, United States Commissioner of Education in two public addresses, in which he expressed opposition to the teaching of religion, and also the reading of the Bible in public schools.

The question of Bible reading in public schools was brought up in September in the State of Washington when a group of parents and their children filed a petition with the State Board of Education, to make reading and teaching the Bible compulsory in the public schools, although the question had been before the Supreme Court of the State and the Attorney General many times, and both had held that the use of the Bible in any way was unconstitutional. After a public hearing on the petition, the Board of Education adopted a resolution that it had no jurisdiction to pass upon it, as it involved a constitutional question.

The petitioners, thereupon, took the matter to the Supreme Court of the State which decided adversely, but permitted them to take the matter up to the Supreme Court of the United States. Up to the time of writing, that tribunal had not published its decision. Agitation for Bible-reading was carried on during the year in Tennessee and in Michigan; in this latter state, a bill providing for Bible-reading in the school was opposed by the Board of Education of Detroit.

Considerable discussion was aroused in New York City, in June, when announcement was made by the Interfaith Committee, a group comprised of Catholics, of Protestants, and of Jews, that plans had been made for giving in the fall, instructions in the Bible to High School students after school hours, and outside of the school premises, the Committee having secured a ruling from the State Board of Regents to the effect that "a course in Bible study given to High School students outside the school hours, under the instructional conditions satisfactory to the Board of Education, and following a course of instruction appointed by the Board of Education, may, on proper presentation to this Department, through the local Superintendent of Schools, be approved for credit." The announcement aroused many protests. In the meantime, circulars, explaining the plan had been distributed among the 12,000 pupils of two high schools, only 120 of them returned the blanks signifying their intention to take the course to be offered by the Interfaith Committee in a synagogue and two churches near each of the schools.

GOOD WILL MAKES PROGRESS

A somewhat novel step in the direction of fostering a better understanding of Jews on the part of Christian children was taken, during July 1930, by the Ramsey County Sunday School Association in St. Paul, which conducted, in twelve church vacation schools, courses beginning with a study of ancient Hebrew life as depicted in the Old Testament, running through present-day conditions, and concluding with studies of the lives of outstanding Jewish scientists, philanthropists, philosophers, and rabbis of today. The children were also taken to a synagogue where Jewish worship was described and Jewish symbolism and ceremonial explained. Other efforts to promote good will between Jews and Christians included study circles and seminars, and steps on the part of school, college, and university authorities to prevent embarrassment to Jewish pupils and students desiring to observe Jewish holidays.

A very serious case of conflict of dates arose in Maryland, where it happened that all the four days fixed by the Legislature for the registration of voters in Baltimore, for the elections in November 1930 fell on the two days of Rosh Ha-Shanah and the first two days of Sukkoth. In a petition to Governor Albert C. Ritchie to change the dates, it was pointed out that unless this was done the 15,000 Jewish voters of Baltimore would be virtually disfranchised, as circumstances cannot be beyond their control. Inasmuch as the Governor lacked the necessary power, he at once covered a special one day session of the Legislature at a cost to the state of $9,000 in order to have the dates changed, which was done in one hour and a half.

Similar success did not attend efforts to bring about a change in the date of the opening of the 1931 convention of the American Legion, at Detroit, which was scheduled for September 21, Yom Kippur. At its meeting at Indianapolis, in May, the executive committee expressed regret at its inability to change the date because of the extensive preparations which had been made, but it decided that, out of respect to Jewish legionaires, the convention would meet only in the forenoon of the opening day.

Another example of good-will was the formation in a number of cities of "Pro-Palestine Good Will Committees" to promote a better

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erstanding of Zionism among Jews and to enlist their aid for rehabilitation of Palestine the nation of the first of such conees was announced in January Chicago, at a dinner given by the sts of that city in honor of ge Julian W. Mack, and simcommittees were formed in St. is, Milwaukee, Detroit, Cleve-, Pittsburgh, Philadelphia, New k, Baltimore, Boston and Washon, D.C. Christian leaders also icly espoused the cause of Jewcharitable institutions seeking tributions, and contributed to n, the campaign of the Jewish ency for Palestine and that of Joint Distribution Committee. the other hand there were not a examples of friendship toward church on the part of the agogue.

Not all gestures of good-will on part of Christians were wholeartedly welcomed by the Jewish munity. Thus, when in Decem-, the North American Home sions Congress adopted a resolu- expressing good will and friendeeling toward the Jewish popula-, deploring the long record of stice and ill-usage on the part professed Christians, and calling on Christians to oppose anti-Seism in every form, Rabbi Israel ldstein of New York who had, ce years earlier, addressed the ne body on the subject of the ecrying of Jews, expressed doubt to the sincerity of the pronouncent, and the view, that the motive its suggestions was the hope that n attitude of goodwill and friendfeeling toward the Jew would a more effective means of win- him to Christianity." Rabbi ldstein's suspicions were apparentsupported by the fact that, at convention, in January 1931, of e Foreign Missions Council of orth America, Dr. John R. Mott, esident of the International Misnary Council, declared that its ternational Committee on Christn Approach to the Jew "will foster eper understanding and mutually lpful fellowship between Christns and Jews," and that "missionry work among Jews was a duty spite of all protests." The latter atement evoked protests and exessions of sorrow from leaders of number of Jewish religious oranizations.

PASSION PLAY ISSUE REVIVED

The production of the Passion lay by a road company which oured the country during the year id much to counteract the goodill effores of past years. In some cities Jewish representatives succeeded in having the play banned, by appeals to Christian leaders. This was the case in Savannah, Ga., in September; in Washington, however, although Rabbi Abram Simon succeeded in persuading the Bible Class Association to withdraw its sponsorship, the play was nevertheless produced. In Rochester, N.Y., where a motion picture version of the play was shown, the protest of Jewish rabbis and laymen was endorsed by Christian clergymen, and the Committee on International Friendship of the Federation of Churches issued a statement agreeing with the Jewish position that "any such presentation which attacks blame to the Jews of today for a crime committed centuries ago is most reprehensible." A similar attitude was adopted, in May, by a pastor whose churches cancelled arrangements for the presentation of the Passion Play.

Goodwill was also responsible in great part for the success attending many of the efforts of the Anti-Defamation League of the Bnai Brith to bring about the cessation of unfair and scurrilous references to Jews in books, newspapers, and other publications. In the semi-annual report of the League published in May, indicated that when complaints were presented to editors, or to managers of radio broadcasting stations, they were always found willing to co-operate.

While these incidents are encouraging there are a number of ugly facts which must also be chronicled. The matter of employment discrimination as against Jews has already been referred to. The wide extent of this practice, as of discrimination in the admission of Jews to colleges and professional schools and in other

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fields, was brought home with great force in the book "Gentiles Only" published in March, in which Hayward Brooks and George Britt, the authors analyzed these manifestations of anti-Jewish prejudice both qualitatively and quantitatively, and presented an accumulation of facts which was impressive and depressing at the same time.

The subject of discrimination in admission to the medical schools was much discussed in the Jewish press.

College Has Frozen Discussion

Two cases of alleged discrimination by universities aroused public discussion during the year. In September, Cleveland Jews charged that Western Reserve University was guilty of this practice, and a letter was produced from the director of the nursery school maintained by the School of Education of the University, stating that a quota had been established for Jewish children. As the University is maintained in part by the city, the School Board stepped upon the immediate abrogation of the quota. The dean of the school asserted that the origin of the letter in question was inaccurate, as "there is no policy which has been determined upon which would restrict upon any group who would desire admission to the University School." The case of Rutgers College in New Brunswick, N.J., was even more flagrant. Here, the authorities admitted that they were limiting the number of Jews "to equalize the proportion and to prevent the University from becoming 'denominational.'" The matter was taken in hand by a committee of representatives of local and national Jewish organizations, which, however, had not made public its activities up to the time this is being written.

IMMIGRATION LEGISLATION IMPORTANT

As in previous years, the Jewish community watched with lively interest the progress of immigration legislation in Congress. Owing to public concern over the unemployment situation, the proposal was made in the United States Congress that immigration be suspended for two years except for certain groups of aliens now exempt from the quota. Subsequently, at the suggestion of the State Department, this proposal was changed to one providing for a horizontal cut of 90 per cent in the quotas, without any exemption. The measure aroused a great deal of protest on the part of both Jewish and non-Jewish organizations interested in bringing about changes in the present law which would facilitate the reunion of members of families, some of whom are in the United States while others are still abroad. In spite of protests on the part of these organizations, the ninety per cent reduction bill passed the House of Representatives, but did not come up for a vote in the Senate because of lack of time before adjourning.

In this connection the action taken by the American Jewish Committee to bring about the elimination of the classification by race of applicants for naturalization, is interesting. On July 1, 1929, the Bureau of Naturalization of the Department of Labor issued a new form of application requiring persons seeking naturalization to state their "race" as well as "nationality." The Committee protested against the classification as illegal, and likely to cause confusion and opprobrium, and filed a brief on the subject with the Secretary of Labor, who, advised by the Solicitor of the Department that the classification was not required by law, ordered it discontinued. (See 24th Annual Report of the American Jewish Committee pages 20, 21, and 25-261).

Considerable interest was also aroused by the passage in the legislature of the State of Michigan of a law providing for the registration of all aliens in the state. The measure included a number of provisions which, it was believed, would give

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rise in the oppression of aliens in the state, especially of those who entered prove that they had been legally admitted to the country. Jewish citizens of the state took an active part in protesting against the law, and succeeded in securing a temporary injunction later, with the cooperation of Max I. Kohler, of New York City, a member of the Executive Committee of the American Jewish Com., the groups opposed to the law presented an argument to the Supreme Court of the state, which, as this is being written, still has the matter under advisement.

II
OTHER COUNTRIES

The leading events of Jewish interest in other countries than the United States, will be classified, as in previous years, as follows: (A) Western Countries, (B) Eastern Countries, and (C) Palestine. In a separate section (D) such matters of international concern as have not been mentioned elsewhere will be briefly referred to.

A. Western Countries, Canada

It will be recalled that early in 1951, the Quebec school system had been placed on the path of development by the appointment of a Jewish School Commissioner, with the power to provide necessary for the Jewish children of Montreal, except in Protestant schools, or arrangements with Protestant School Boards, or in separate Jewish Schools, (See Volume 12, page 34). Among the latest developments of this episode is the recommendation during the recent session of the Quebec Legislature that the Jewish community be granted the right to establish its own schools, under the same conditions as those existing for the Protestant and Roman Catholic minorities, and that the Jewish Commissioner be given the same powers as the Protestant School Board, while not impairing the existence of a separate Jewish school system, in principle, yet expressed disapproval of it, according to Rev. Dr. James Smythe, chairman of the Board, who said: "We still deplore it for we believe that the self-segregation of the Jews would not be in the best interest of this province, of the country as a whole, or for the Jews themselves".

Jewish Schools Issue

The Party in opposition to the Government made the separate school proposal the cause of an agitation against the Liberal Party, and although it met scant response of the province for many years, so violent was the agitation that the leaders of the party felt driven to announce their intention to abrogate the provisions of the law, permitting the creation of separate schools for Jewish children, a thing that they took advantage of the fact that the Jewish School Commission had entered an agreement with the Protestant School Board for the Education of Jewish children in the Protestant Schools.

The agreement provides that the majority of Jewish and Protestant children gave the former the right to appeal any Protestant School in the district in which they live, provided the segregation from the Protestant children, recognizes certain Jewish holidays when Jewish children are to receive release on of grades, provides the right of Jewish children to be excused from studying the new Testament, and pledges the Protestant School Board not to discriminate against Jews in the employment of teachers, or their promotion. The Protestant School Board was given to the Jewish community the right to use such schools as special classes, after school hours or classes in Hebrew, Jewish history and religion.

It is the latter point which members of the party will remain opposed to, as it is felt that the Protestant School Board, while not re-

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dicult is to be in force for fifteen years, and, unless notice to the contrary is given by either party two years before its expiration, it is to be automatically renewed for another period of fifteen years. While the agreement does not specifically say anything to those Jews who have raised a separate school, it was said that it satisfied the misunderstanding existing of the Jews of Montreal.

In April, the Government offered a bill in the legislature embodying this agreement but repealing that part of the law passed in 1930, which gave the Jewish School Commission power, if necessary, to establish separate schools for Jewish children. This action was prompted and was charged by Jewish communists of the Province, chiefly by points of explanation to counsel professional dissatisfaction among the entire Jewish community, and the Jewish School Commission resigned in a body.

Anti-Semitic Campaign in Province.

Meanwhile, several French Canadian newspapers carried on a campaign of scandals, slander and fabrications, appealing to racialism and stirring religious the worst antipathy in the Province. Some of these papers were financially assisted by the Mayor Houde of Montreal, leader of the provincial Conservative Party, in return for the said papers having by them papers in the election, which he advocated the repeal of the Jewish school bill. In November, considerable excitement was aroused among the Jews of Montreal when it was reported that, in the course of an address at Quebec, Mayor Houde had said something to the effect that if the Jews are not satisfied in Canada, "they can go to Palestine, their country." When he was asked to apologize for this remark, he insisted that he had been misquoted.

Scarcely was the animosity against Jews in some Montreal circles that, while in September, the city authorities gave the customary permission to Jewish shopkeepers to do business on the Sunday preceding Rosh Hashanah, there was a violent storm of protest. In Decembers were posted on municipal owned newspaper kiosks in Montreal, urging the public to buy goods from French-Canadians and not from Jews. The municipal authorities disclaimed knowledge of the signs and ordered them removed. In March, in the course of a radio address on Bolshevism, a Catholic priest accused the Jews of spreading it, and maintained that the accredited Protocols of Zion were genuine.

The Jews of Toronto were also subjected to some unpleasant and harassing molestations of Brawl. In April, Paul Singer, K.C., a member of the Provincial Parliament, raised the question of the right of automobile insurance companies to refuse the applications of Jews, and of superintendent of Insurance was directed to make an inquiry. After a controversy with a small group of representatives managers, the superintendent issued a letter to all the companies operating in Toronto, asking them to set a statement of the policy in this regard. Referring to the controversy, the letter said "It was conceded that whereas no complaint should be received or considered on grounds ensuring upon a risk which acquits thereof to be unsatisfactory, a serious question of public policy arose when any insurance company absolutely refused to entertain applications for insurance from any class of citizens based solely upon their nationality or religion."

In June, a "Gentiles Only" sign at a bathing resort on the outskirts of Toronto, but to another more equality caused a flurry of excitement, and a resolution asking that names policy to remove it was adopted by the Toronto City Council. In the same month, the Board of Education rejected the recommendation of its Chairman, Mr. Spence, that the Jewish holidays be added to the list of public holidays.

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... solution of its management committee that the use of three volumes ... "Bible Reading" in the public ... of the city be discontinued.

Economic Depression Obstacle

While the routine communal life ... the Jews of Canada went on ... running normally during the ..., the economic depression was ... obstacle to any considerable progress. The Montreal community succeeded in raising the $200,000 fund required for the budget of the federation, $100,000 needed to complete the construction of the Hebrew Educational Center, which was dedicated on May 11, 1941, and the rest of which was $200,000. In this connection, the results of a survey conducted by Louis Hurwich, Superintendent of the Central Bureau of Jewish Education, is interesting. Mr. Hurwich found that of the 11,784 Jewish children attending Montreal's elementary and high schools, only 4,907, a little over two-fifths are receiving any Jewish training, 3,084 in schools, and 1,913 from private tutors. The United Palestine Appeal Campaign in Montreal failed to collect even half of its $100,000 objective.

Canadian Jewry added its voice to the chorus of protest which greeted the publication of the Simpson report on Palestine and the White Paper which accompanied it, in a statement issued by the National Council of the Canadian Zionist Organization, which held an Emergency Meeting on October 12. A month earlier at the sixth convention of Hadassah, it was reported that the income for the preceding year totalled $218,500. In November, a two-day Palestine fair was held in Montreal under the auspices of Hadassah, for the benefit of several Palestine institutions in which the organization is especially interested.

Largely as a result of Montreal Jewry's experience in connection with the school question, and of the anti-Semitic campaign which was waged around that question as a pretext, Montreal required a new Jewish organization during the year. In June, twenty-two national Jewish organizations and synagogues met in Montreal and organized the Canadian Jewish Board of Deputies, with objects similar to those of the American Jewish Committee and the American Jewish Congress in the United States. In the same month, a conference of representatives of orthodox congregations, also held in the Canadian metropolis, decided to form a union of orthodox organizations, to regulate the organized religious life of the Jews of Canada.

Latin America

In October, a committee of Argentine Jews sent a protest to the League of Nations against the Pueyrredon White Paper. In December, the HICEM (HIAS-ICA-EMIGDIRECT) issued a warning against any bulk immigration to Argentina, because of the unfavorable business and employment conditions there. As a result of these conditions, many Jews in Buenos Aires formed societies for the purpose of establishing industries on the land. The celebration of the centenary of Baron Maurice de Hirsch, founder and patron of the agricultural settlement of Jews in the Argentine, was planned by a Congress of Jewish farmers which met on May 27, at San Salvador.

A somewhat unexpected event was the organization among Latin immigrants, in Buenos Aires, of a "cell" of the Hitler-ite National Socialist Party, the governments soon not taken necessary to the German population of the city.

Brazil Immigration Law

In Brazil, restrictive acts mean the departure were preparations for raising the immigration of Jews in 1939 from 3,000 to 5,000 as provided in 1924, to 2,000. In December, the government issued a special order which drastically restricted immigration. However, as many Jews in European countries in preparation for emigrating to Brazil, had sold their belongings and had taken up permanent abode, and as a number of such Jews waited to send for their relatives, Dr. J. Kaffenstein, director of HICEM in Brazil, conferred with the government, which sent special instructions to Brazilian consuls in Europe to use the numerous to all immigrants approved by the HICEM.

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A total of 1,374 Jewish immigrants entered Cuba in 1936—106 from Poland, 134 from Rumania, 53 from Lithuania, 28 from Palestine, and 77 from other countries, according to a report of the Jewish Center in Havana which is assisted in its work by HIAS. The reductions of immigration as a measure to improve economic conditions were resented so, in May, also by the Cuban Government, which established the requirement that all applicants for admission must have at least $200 cash in their possession, and must be able to put up a bond of $100, guaranteed by a responsible businessman. The Cuban community observed a sign of stability when, in February, at a dinner in honor of Mr. and Mrs. A. J. Freiman, Canadian Zionist leaders, a Cuban Hadassah group was organized.

A hint that all was not well in the relations between Jews and non-Jews in Mexico was given in the Review of the Year 5690 (See Volume 32, page 361). That the situation was really serious was indicated by a dispatch to the New York Times published in that paper on November 30, 1936, stating that President Ortiz Rubio was expected to take action in the next few weeks on proposals advanced by the National League Against Chinese and Jewish Penetration calling for the suspension of licenses of commercial houses owned by Jews and Asiatics.

A later report to the Jewish Daily Bulletin stated that the National Chamber of Commerce in the Laguna district, State of Coahuila, representing Mexico's leading cotton producing center, had begun an intensive drive to enlist the support of all chambers of commerce in Mexico in its protest against the admittance of 40,000 Jewish immigrants, which alleged to be on their way to Mexico from Poland and East European countries. In February, a delegation of Sinarquista merchants called upon the publishers of *Excelsior* in Mexico City, protesting against anti-Jewish propaganda that was being published by another small local newspaper. In April, Excelsior stated that one Miguel Angel Robles, representing Mexican public sentiment, was soliciting signatures of merchant concessionaires and owners of large and small stores in Mexico City to a petition to be presented to President Ortiz Rubio demanding the expulsion of all foreign merchants, especially Jewish merchants, on the ground that they are detrimental to Mexican commerce. It came that are able to sell cheaper as they deal in smuggled goods and are aided financially by organizations of which they are members.

Jewish Vendors Ousted

The event which has aroused greater concern in the United States took place on April 30 in Mexico City. On that day a squad of police ousted the Jewish vendors from the Lagunilla market, not giving them time to remove their wares. The action of the police, it was first explained, was based on a government decree, promulgated some weeks ago, providing that no foreigner who came to Mexico as a laborer, is permitted to engage in trade, and that all foreigners admitted as traders, must register and have their licenses renewed by April 28; it was alleged that the licenses of the Jewish market merchants had not been renewed. In May, a special correspondent of the Jewish Telegraphic Agency to Mexico stated that Jewish circles considered the Mexican press responsible for the propaganda which had led to the ousting of the Jewish peddlers. It feared that the agitation would not stop there but would spread to other Jewish activities, and asserted that the government had taken no action to suppress the dangerous propaganda, but that open disorders were not

(continued on page 46)

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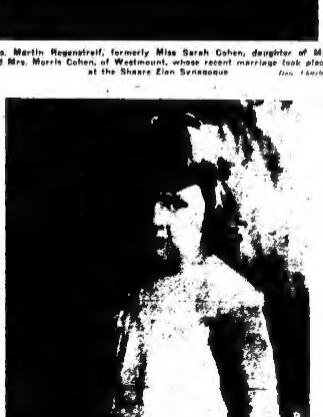
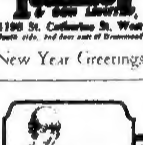


Elaine Portman, daughter of Mr. and Mrs. Harry Portman, 488 Macomba Road, Bronx, N. Y., and niece of Mr. and Mrs. S. Finkelstein, Victoria Avenue, Westmount



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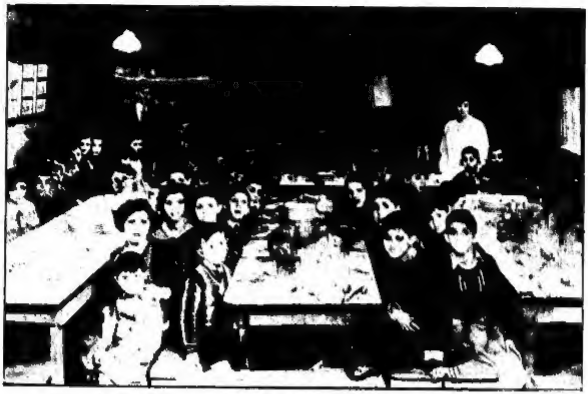
Richard Frederick Gould, one-year-old son of Mr. and Mrs. A. D. Gould, 9 Renfrew Road, Westmount.



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Mrs. Joseph Israel, formerly Miss Amelia Lazare, daughter of Mr. and Mrs. H. Lazare, whose marriage to Joseph Israel, son of Mr. and Mrs. M. Israel took place Sunday, June 14, at the Mount Royal Hotel. Standing, left to right, M. Bornstein, H. Brook, L. Lazare, best man; the groom; Benjamin Israel and M. Israel. Seated, left to right; Misses A. Resnick, R. Rakit, Clara Lazare, maid of honor; the bride; I. Angel and Frances Israel.
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MEXICO IN REVIEW
(Continued from page 48)

...ly and would meet with stern ...pression by the authorities; the ...paganda is motivated chiefly, ... almost entirely, by economic ...petition, the racial and religious ...ments being employed merely as ...texts; the correspondent warned ...ainst regarding the situation solely ... an anti-Jewish demonstration be... the Turks, Arabs and Chinese, ...d other Oriental races, and even ...portuguese, are also the targets of ...munications.

The affair reached its climax on, ...d rapidly died down after, June ..., 1931, when a large procession of ...ore 15,000 to 20,000 persons ...raded in Mexico City. Ostensibly the procession was held as part of a ...lebration of the first annual "Dia del Commercio," but many of the ...manifestants carried banners and ...placards bearing expressions of anti-...foreign sentiment, some of them ...specifically directed against Jews. The authorities had evidently ...feared outbreaks of violence, for the ...paraders were surrounded by police; ...despite repeated acceptances of in...vitations to witness the parade, the ...president and cabinet officers were ...not present. The paraders marched ...to the Municipal Palace, where they ...were addressed by the Mayor and ...other municipal officials.

In his final dispatch before leaving Mexico, the special correspondent of the Jewish Telegraphic Agency, expressed the view that the agitation was not likely to extend and may even gradually die out because, first, the government has recently indicated its disapproval, and, second, the agitation could not extend much further without involving business and commercial interest of foreigners who are nationals of Great Britain, the United States, and other friendly countries.

Great Britain

It will be recalled that, upon the recommendation of the Shaw Commission, appointed to investigate the causes of the Arab outbreaks of August 1929, the British Government, on May 1, 1930, appointed Sir John Hope Simpson, a former official in the Indian Civil Service to investigate the development and immigration possibilities of Palestine, and that, in the meantime, the Government had suspended the immigration of certain categories of Jewish immigrants to Palestine. The latter step was the subject of vigorous representations to Lord Passfield, Secretary of State for the Colonies, by a delegation of the Board of Jewish Deputies early in July.

Later in the same month, a conference of representatives of communal organizations protested against the immigration law, and urged the announcement by the Government of a definite Palestine policy. The importance of the announcement of a constructive program was also stressed by Dr. Weizmann, President of the World Zionist Organization and of the Jewish Agency, at a meeting in August, of the Zionist Actions Committee in Berlin. At a conference early in October of the British Labor Party, which took place at Llandudno, Wales, a resolution was adopted expressing the opinion that the Government should apply all the resources at its command to promote the policy of the Mandate, by the development of the economic possibilities of the whole of the mandated territory.

Publication of White Paper

On October 20, the report of John Hope Simpson was published, accompanied by a White Paper in which the Government outlined Palestine policy, based upon the report. Following closely Simpson's observations, the White Paper declares that, in view of the duty of the Mandatory to protect the rights and status of the non-Jewish population, it is clear that, so long as there

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are unemployed Arabs, the immigration of Jewish laborers should not be permitted, and so long as Arabs are landless, the further acquisition of land by Jews would be unfair; inasmuch as the land now available is insufficient for the Arabs, a program of intensive land development is required, during the execution of which all transfers of land will be under the control of the Government; in the meantime, says the White Paper, the Jews can develop "the large reserves of land in their possession." The White Paper also criticised adversely some of the methods and policies of the Zionist Organization and of the Jewish Labor Federation in Palestine.

Immediately upon the publication of the White Paper, Dr. Weizmann announced his retirement from the presidencies of both the World Zionist Organization and the Jewish Agency and Lord Melchett made public his resignation as Chairman of the Council of the Agency. Several days later, Stanley Baldwin, leader of the Conservative Party and former Premier, Austen Chamberlain, former Foreign Secretary, and Leopold I. Amery, former Colonial Secretary, published a statement in which they charged that the Government would not be doing its two-fold duty under the Mandate by crystallising the Jewish National Home at the present state of development.

On the same day, General Jan Christian Smuts, former Premier of South Africa, and, as a representative in the Peace Conference, a collaborator in originating the Mandate system, cabled to Lord Passfield, declaring that the new policy was an attempt to alter the Mandate and that it could not be put into effect without the consent of the participating Powers. On the next day, David Lloyd George, Premier of Great Britain when the Balfour Declaration was published, associated himself with Baldwin, Chamberlain, and Amery, in their protest against the new policy, and was joined the next day by Winston Churchill, author of the famous White Paper of 1922. In the Jewish camp, protest was voiced by the Board of Deputies of British Jews, by the Anglo-Jewish Association, and by a huge mass-meeting held on October 27.

Upon the opening of Parliament on October 29, in reply to the question of Stanley Baldwin, whether the White Paper does or does not mark a departure in the policy of this country in regard to the Palestine Mandate, Prime Minister MacDonald answered in the negative, pointing out that the Government is "holding strictly to the terms of the Mandate in order to straighten out differences that have arisen between contradictory parts of certain declarations." The question was raised also in the House of Lords by the Marquess of Reading.

Palestine Debate in Parliament

A real debate on the White Paper did not take place in Parliament, however, until November 17, when the Government was assailed by David Lloyd George and Leopold Amery, while it was defended by Premier MacDonald and by Dr. Drummond Shields, Under-Secretary of State for the Colonies, who announced that the Government was elaborating a vast development scheme aimed at the settlement of about 10,000 families, involving larger construction projects including irrigation and drainage, all involving an expenditure of $12,500,000. The Prime Minister asked that the Jews take the word of the government that the "pull-up" in the rate of the development of Palestine which the White-Paper suggests is "in no sense an abandonment of the Mandate or a change of policy. The next day, in a memorandum submitted to the British Government, the Jewish Agency formally replied to the White Paper,

exhaustively analyzing that document.

In the meantime, the government had, about the middle of November, invited representatives of the Jewish Agency to confer with the cabinet in order to clear up doubts and misunderstanding which had been raised by the White Paper. At the conferences which followed, the agency was represented by Dr. Weizmann, O. E. d'Avigdor Goldsmid, President of the Board of Jewish Deputies, Dr. Selig Brodetsky, and M. Namier; Arthur Henderson, Foreign Secretary presided; the conferences began about November 18, 1930 and continued, with interruptions and recesses, until about the end of May 1931.

While these conferences were in progress, publicity was given, on February 13, to a letter from Prime Minister MacDonald to Dr. Weizmann with a view to removing "certain misconceptions and misunderstandings which have arisen as to the policy of His Majesty's Government with regard to Palestine, as set forth in the White Paper of October, 1930." The letter reaffirmed the intention of the government to adhere to the Mandate, repudiated any desire to crystallize Jewish development of Palestine at its present stage declared that Jewish immigration would not depend on the employment conditions of the Arabs, but upon the absorptive capacity of the country, that by "landless Arabs" the government understood only such Arabs as can be shown to have been displaced as a consequence of land purchases by Jews, and that such purchases are not to be restricted, merely controlled by the government; admitted the right of the Jewish Agency to employ Jewish labor exclusively on enterprises financed by Jewish capital promises to consider the claims of Jewish labor for due share of employment on public works; and denied the intention of criticizing adversely the labor policy, Jewish Labor Federation and the Jewish Agency.

Two more important events connected with Palestine-British affairs remain to be recorded. In February, the government announced that it had sent another commission to Palestine, this time to investigate revenue expenditures and general administrative organization in both Palestine and Transjordania. The commission, which consisted of Sir Samuel O'Donnell, formerly an high official of the India Government and H. Brittain, Civil Servant in the Treasury, arrived in Palestine on January 28, and remained until May 18. On April 11, a dinner was given by the Jewish Agency in honor of David Lloyd George, in recognition of his services to the cause of Palestine. In the course of the dinner, which was seized upon as an occasion for discussion of the new turn of affairs brought about by the changed attitude of the government, a fund was opened for the establishment of a colony in Palestine to be named in honor of the former Prime Minister.

Rothermere Attacks Jews

Aside from matters of Palestine concern, Jewish life in Great Britain pursued a normal course, with but few unusual events to record. In October, after the German Reichstag elections, Viscount Rothermere, publisher of the Daily Mail, wrote a scathing attack on the Jews of Great Britain, but at the same time, advising Hitler, whose party Rothermere had praised in a previous article, to eliminate anti-Semitism from the National Socialist program, saying that "Jew-baiting is a stupid survival of medieval prejudice."

Besides representing the British community in Palestine matters, the Board of Deputies interested itself in, and took action with regard to questions of local concern, such as the administration of the Alien Law, upon which it made representations to the government, and the nation-

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dity regulations for appointments to government service. The Board also made arrangements for assisting Jews in filling out their schedules in the census which was taken on April 28. The Joint Foreign Committee of the Board and of the Anglo-Jewish Association continued, as in the past, to maintain a close watch over, and a lively interest in, the political and civil rights of Jews in other European countries.

Australia and New Zealand

In the Australian Jewish Community, the first important event of the period under review was the third annual Zionist Conference which took place in Melbourne near the end of July 1930, and which was notable for bitter speeches attacking the British policy in Palestine. When the Simpson report and the Passfield White Paper were published in October, the Federation cabled to James H. Scullin, premier of the Dominion, who was then in London, asking him to convey their protests to the British Government. Jewish leaders of New Zealand cabled in duplicate to G. W. Forbes, their Prime Minister, who was also seen in London in connection with the Imperial Conference.

Australia had Reform Jewish services, for the first time in the history of the community, during the fall High Holidays, when Rabbi Jerome Mark, a graduate of the Hebrew Union College in the United States, officiated for newly-organized liberal congregations, formed with the encouragement and support of the World Union of Progressive Judaism. The services were crowded and were broadcast over the radio. Incidentally, Rabbi Mark was not welcomed by the Rabbinate. With one exception they declined to participate in a conference on the religious situation of the Jews of Australia. Rabbi Mark's public utterances and some of his actions evoked criticism from the local rabbis.

Because of depressed conditions which affected Jewish businessmen with special severity, many congregations and other communal organizations were compelled to reduce the salaries of their rabbis and other officials, some of the small congregations could not pay the salaries of their rabbis, and several rabbis emigrated. Jewish agricultural settlers were also in difficulties, and their situation was a source of grave anxiety to the Australian Jewish Land Settlement Trust. At the same time, the depression did not fail to bring to the surface in some quarters latent anti-Jewish prejudice and irresponsible rumors about "European Jews flooding the young southern empire" with Israel. In January, immigration was restricted to persons holding land permits, which were to be issued only to close relatives of permanent settlers.

Union of South Africa

Reports of similar conditions came from the Union of South Africa during the year. Discouragement and apathy characterized the public attitude toward Jewish communal effort, although the Jews continued to show some interest in Palestine upbuilding. While a campaign of the Jewish National Fund to raise sufficient money for the purchase of 18,000 dunams (4,450 acres) of land in the Sharon Valley in Palestine, in the name of South African Jewry, was a complete success, plans for inaugurating a land settlement project in the Dominion, which had been under consideration for years, had to be temporarily laid aside, for lack of the small fund required to maintain it; the Employment Bureau maintained by the Jewish Board of Deputies, which had had notable success in placing both immigrant and native Jews, was compelled to close. A similar fate overtook the Hebrew high school in Johannesburg, an institution in which both secular and religious subjects were taught, and

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...which received a subsidy from the ...government.

In the face of these conditions, ...l Jewish Board of Deputies opened ...campaign, in May, for an endowment fund of $150,000, the income ...which is to be used to stabilize ...and expand the activities of the Board in safeguarding Jewish ...ests. The work of the organization, it was pointed out, is becoming ...creasingly important in view of ...cent indications of anti-Jewish ...ling, of which the passage of the ...migration restriction law of 1930 ...(see Volume 32, pages 90-91) was ...the most significant.

The voice of South African Jewry also was raised in protest ...inst the Pawfield White Paper. A statement on the subject was made public by A. M. Abrahams, President of the South African Zionist Federation, and a mass-meeting was convened by the Jews of Witwatersrand. At the same time, a group of Moslems telegraphed to the Grand Mufti in Jerusalem urging him and his followers to remain steadfast in their opposition to Zionism, and to the Colonial Office in London "not to submit to Jewish propaganda and to continue justice to the Arabs."

General Jan Christian Smuts, former Premier of the Dominion, sent a cablegram to Ramsay MacDonald, Premier of Great Britain urging the British Government to issue a statement announcing that the terms of the Balfour Declaration would be fully adhered to in good faith, and to recast the policy recently announced, in accordance with that Declaration.

France

The increasing number of foreigners, especially Jews from East European countries, entering French universities gave rise to minor clashes in some of these institutions, during the year. While it was not as great as that of other countries, France's unemployment problem also caused some anti-alien grumbling, which was aimed at foreign Jews as well as at other groups. There were also small riots staged by Royalist partisans, whose press is continually agitating against Jews. Feeling ran unusually high during the production of a French version of a German drama based on the Dreyfus case, and disorders at the theatre occurred at every performance; after about a three weeks' run, the play was withdrawn at the request of the police, but when its production was resumed several weeks later, the disorders were renewed.

In January, there was an impressive anti-Hitler meeting, attended by 4,000, with former premier Edouard Herriot heading the list of speakers; in June, an old Jewish cemetery, at Rosenwiller, Alsace, was damaged by vandals.

In December, an anti-Jewish incident in Oran, Algeria, prompted the discussion in the Chamber of Deputies of the status of the Jews in that part of the French Republic; at the same time, the difficulties which Jews suffer in French Morocco because of their legal position was also referred to.

A few communal events remain to be recorded. In August, the Alliance Israelite Universelle sent to the Roumanian Government a letter protesting against the anti-Jewish outrages which had been taking place in Bukovinia. In January, the Alliance made public a report in which it was shown that during the decade 1920-30, the organization had disbursed $300,000 for Jewish welfare work in Russia, Poland, Roumania, and Palestine, one-third of this sum had been allotted to rabbinical and cultural organizations in Russia, $75,000 had been appropriated for the relief of sufferers from the Palestine riots in 1929; $65,000 had been employed for the relief of Jewish students in various countries; the remainder had been applied to orphan work in Poland, material aid in Roumania, and the

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life. At the same time, the Alliance had maintained its educational work in the Orient.

In December, a group of emigrés from Russia announced the publication beginning in January 1911 of a weekly in the Russian language, which was to bear the name "Yevreiskaya Zhizn" (Jewish Life), and was to be anti-Soviet in its Russian policy, and anti-nationalist in its Jewish attitude. In February, Israel Levi the Grand Rabbin of France and Sylvain Levi, president of the Alliance Israelite Universelle announced that an anonymous donor had made available a fund of 325,000 francs ($16,-0000) for "The diffusion of Jewish truths through the publication of works on the Jewish religion." A committee was organized to carry out the purpose of the giver.

Spain

After centuries of the sleep close is resembling death, which followed on the mass expulsion of 1492, Jewish life began to stir in Spain, after the declaration of the new republic on April 14, 1931. Early in May, members of the new cabinet stated to a correspondent of the Jewish Telegraphic Agency that within the economic possibilities of the country the new regime will make no restrictions of any kind regarding the immigration of Jews to Spain. In a statement issued by the Spanish consulate in Cairo, Egypt, it was made clear that the republican government "has no intention of encouraging mass immigration or the creation of a new national home for the Jews, as the conditions in the country would make this impossible.

Virtual recognition of the Jewish community was seen in the dedication on May 1, of the first synagogue established since the expulsion, although the synagogue had been legally opened on December 24, 1930, owing to the efforts of Ignacio Bauer, Madrid banker, who was chosen president of the congregation; the municipality had also given a plot for a cemetery. Jewish communities, composed chiefly of Moroccan Jews, had also been in existence for some time in Seville and Barcelona. Small members of the provisional government eagerly expressed their benevolent intentions toward the descendants of the exiles of 1492, pointed out that there was no legal obstacle to their return and announced that facilities would be created for their rapid naturalization.

Although some Spanish leaders held that the relief of expulsion had been revoked with the adoption of the constitution after the revolution of 1868, in which Judaism was given limited toleration, the provisional president, Alcala Zamora, is reported to have declared that the Cortes (parliament) to meet after the adoption of the new constitution, would be asked solemnly to repeal the Edict. In June, who was said to be the first public Jewish wedding since the expulsion took place in Madrid.

Italy

In October 1930, the Italian Cabinet satisfied the new law defining the rights and regulating the functions of the Jewish communities of Italy, and in January the law was published in the gazette and thus came into effect. In the opinion of Dr. Angelo Sacerdoti, chief rabbi of Rome, the new organization of the Jewish community will prove of great benefit to the Jews of Italy, as it would mean the strengthening of Italian life, the preservation of historic and artistic treasures, the encouragement of the culture, the maintenance of cultural and spiritual communications with Jewish communities abroad, and, most important, the unification of Italian Jewry. In May, a delegation of Jews presented medals to the King, to Premier Mussolini, and to Alfredo Rocco, Minister of Justice, in recognition of their sponsorship of the new law.

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Germany

Owing to the tremendous vote polled by the National Socialist (Fascists) in the elections to the Reichstag, in September, grave concern was felt by Jews all over the world for the fate of the German Jewish community, because, during the first shock over the Nazi victory, the belief was widespread that there was great danger that the National Socialists would obtain control of the Government. The results of the elections caused a veritable panic among some Jewish groups in Germany, and a number left the country; the exodus from Bavaria was greatest. That there was no reason for such hysteria was the view of Jewish leaders, including Professor Albert Einstein, who pointed out that the huge increase in the votes for the Nazis, did not indicate a corresponding growth of anti-Semitism but was rather a symptom of despair in the face of depressed economic conditions and unemployment.

Riot when Reichstag Opened

When the Reichstag opened on October 13, Berlin Jews were attacked and the windows of shops owned by Jews were broken, but the police were able to prevent looting. These riots increased existing disquietude in Jewish circles, because of the fear of similar occurrences in other cities, and led to a resumption of the flight of Jews from Germany. This outbreak, the responsibility for which the Hitlerites denied, did much to cast discredit upon the party, which their antics in the Reichstag and, especially, their walking out in body in protest against the passage of rules against obstructionist tactics, went very far to increase.

Both before and after the Reichstag elections, Germany witnessed the same exhibitions of anti-Semitic fury and folly as have come to be universally associated with the Hitler movement,—street attacks against Jews, molestation of Jews in cafes and theatres, disturbance of religious service in synagogues and of Jewish meetings of all kinds, desecration of synagogues, and pollution of cemeteries. Much ado was made by the Nazis of the production of the cinema version of "All Quiet on the Western Front" a novel by a German, because the picture exposes the ugliness of war and of chauvinism. The Nazis caused disturbances in all theatres where the picture was shown, with the result that it was finally forbidden by the police. In November, Nazis surrounded a theatre in Warzburg, in which the world famous Hebrew acting troupe Habimah were staging a performance, and did not allow any one to enters the police dispersed the mob and made several arrests.

The spirit of desperation which underlies the support of the National Socialists is also prevalent among the students of Germany, and there were clashes at several universities between Fascist students and Jews, as well as demands for a *numerus clausus* for Jewish students.

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Nazis Defeated in Thuringia

Although the success of the Nazis in the Reichstag elections was followed by victories in provincial and municipal elections, which showed, in most cases, that the Party had gained in popularity, the National Socialists suffered a bad defeat in Thuringia, the only province in which the government was partly under their control. Early in July, the supreme court of Germany ruled that the "prayers of hate," directed against "all aliens who demoralize the German people," which Dr. Wilhelm Frick, National Socialist Minister of the Interior and of Education in Thuringia, had introduced in the public schools, were unconstitutional and must be withdrawn. In April, the Thuringian Landtag voted no confidence in Dr. Frick and the coalition which had placed him in a position of power fell to pieces. In May, the Landtag abolished the chair in Rassenkunde (racial science) which had been established by Frick, and occupied by Hans Guenther, a notorious charlatan race-theorist.

The Jews of Germany did not remain supine during the campaign of hatred waged against them by the National Socialists. Through the Central Verein Deutsche Staatsbuerger Juedischen Glaubens, the Jews carried on both a defensive and a counter-offensive campaign. Inasmuch, however, as economic suffering was the basic cause of that state of mind which let the German people open to the influence of the anti-Jewish agitators, the lessening of Anti-Semitism could come only from measures which would bring about improvement in the situation or, at least hope of improvement to come. There are many who believe and hope that the step taken by President Hoover of the United States in declaring an inter-governmental debt holiday, will lead to such measures.

Improvement in economic conditions in Germany will not only go a long way to destroying the despair psychology afflicting so many millions of Germans, and thus reduce the influence of anti-Semitic agitators; it will also be a great material boon to the Jews of Germany, who, along with the rest of the population, have been all but impoverished. Many Jewish bankers, merchants, and professional men, formerly well-to-do and reliable supporters of communal activities, have been reduced to the ranks of wage-earners, and some of them driven to seeking aid from the very institutions which they formerly helped to maintain. During the winter, Jewish schools and other communal buildings were used as refuges from the cold by thousands of Jews who could not afford to warm their own homes, and the Berlin Kehillah was called upon to provide 3,000 children and 1,000 adults with warm clothing.

Difficulties of Middlemen

In the German Jewish press there were lively discussions on the question of the need for the Jews to change their vocational habits, particularly their tendency to engage in professional pursuits. In April, at a conference of the Federation of Jewish Communities in Prussia, speakers expressed the view that, aside from the world-wide economic crisis and its effects, the underlying causes of the economic problem facing the Jews of Germany are fundamentally the same as those which are affecting the Jews of Poland,—the annihilation of the middlemen, the concentration of capital, the formation of cooperatives, and discrimination as against Jews in employment.

Other Western Countries

According to a report from a correspondent of the *Jewish Telegraphic Agency*, almost sixty per-cent of all Jewish marriages in Denmark are mixed marriages, and the children of the Jewish immigrants who came into the country from

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Esthonia and Poland are fast assimilating its languages and customs. The German National Socialists have begun to make inroads into Denmark. In December, Dr. Joseph Goebbels, a leader of the Nazis, was invited by a Fascist student organization in Copenhagen to deliver a lecture, but believing that it would lead to disorders, the government banned the lecture. In February, nevertheless, a branch of the party was organized and began the publication of *Hagenkreuz* (Hakenkreuz, or Swastika) with the avowed purpose of leading the fight of the "Nordic peoples against international Jewry.

According to statistics published in January, 44% of all Jewish marriages in Holland, during 1930, were between Jews and non-Jews; the percentages of mixed marriages in other cities were: Utrecht, nearly 50%; The Hague, 21%, and Amsterdam, 13.5%. The world-wide depression, which has tremendously hurt the diamond trade in Amsterdam, largely in Jewish hands, gave Holland Jewry a post-relief problem, for the first time since the World War. In December, the municipality of Amsterdam established Kosher kitchens for the Jewish unemployed, where a meal was served for a penny, and, in March, a committee was formed to supply Passover food to impoverished Jews.

Diamond Slump Affects Jews

The slump in the diamond trade also had a bad effect upon the situation of many Jews in Antwerp, Belgium, and caused a noticeable exodus to other towns, and even emigration. At the same time, owing to bad times, immigration to Belgium was virtually suspended by a government decree. Many Jews, formerly employed in the diamond trade, turned to peddling and to selling goods in public markets, with the result that clashes with the older vendors took place; in Merxem and Elzern, seaport towns, the municipalities expelled the Jews from the markets, but they were permitted to return. In June, the government was engaged in drafting a new law for the regulation of markets, intended to prevent a recurrence of such episodes. In January, when the municipality of Charleroi granted a piece of land for a Jewish cemetery, the fact was brought out that this is to be the first Jewish cemetery in Belgium; the Jews of the country had been burying their dead in Jewish cemeteries in Holland.

OTHER EASTERN COUNTRIES

Austria

During the past year, the same conditions affecting the life of the Jews of Austria, as were enumerated in our review of the preceding year, were in operation but in a more pronounced form, with the result that the Jews were much more harassed and badgered than ever before. During the elections in November, the Jews were warned lest the Heimwehr, the anti-Semitic military organization which is the counterpart of the National Socialist Party in Germany, should acquire control of the government. Their fear was the greater because, with the fall of the government of Johann Schober, the ministerial cabinet formed by Dr. Karl Vaugan, included two Heimwehr leaders, Prince Ernst von Stahremberg, and to be a close friend of Adolph Hitler, and Dr. Franz Hueber.

During the elections campaign, the Jews were attacked by the extremists at both ends of the political alignment,—the radical Socialists and the Fascists. The elections resulted in a parliament almost similar to the former body, with no party having a majority, and with Fascists winning only 5 of the 165 seats. During the election campaign the Fascists rejected anti-Semitic slogans and made a bid for Jewish support against the "Marxists," and

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New Year Greetings

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Manufacturers of

"Doctor's Anti-Septic"
Non-Perspiro

The "Doctor's" shoe appeals to the foot, the taste and pocketbook

a few days before the elections which took place on November 6, a resolution was created by the anti-semitic party that a Jewish edict of the Hebrew law has been formed. But this did not prevent a clash between Jewish students of the University of Vienna, who were electioneering for a Zionist candidate, and a group of anti-Semitic students. In fact, there were anti-Jewish outbreaks of students at this institution and in other schools, several times during the year. In February, when the courts declared unconstitutional the ruling of the board of trustees of Vienna University, requiring the students to organize on national groups, with the Germans grouped separately, the ruling was so worded that the University had to be closed.

Anti-Jewish feeling was manifested also in boycott agitation. In December, the office of the Anglo-bishop of Vienna endorsed an appeal to the public not to buy bulbs goods from Jews.

Hungary

There was no change in the situation of the Jews of Hungary during the period under review. A graphic statement of the plight of the Jewish communal organizations of Budapest was given in May in a report from the correspondent of the Jewish Telegraphic Agency. The number of applicants for assistance is mounting steadily, from 8,846 in 1928, to 17,952 in 1929 and 19,478 in 1930. The number of inmates in the Home for the Aged has increased from 100 to 500, with 1500 applicants rejected for lack of room, the population of the hospital has increased from between 60% and 80%, to 80%; other institutions have large deficits. At the same time the income of the community is managing; no fewer than 17,000 of the 20,000 members of the Hebra Kadisha are in arrears in their dues. As a result, the communal organizations have been compelled to make drastic cuts in their budgets.

Anti-Communist Intervention

In July, at a meeting of the council of the Budapest community, Baron Kohner, the president, appealed to the government, which had expressed the intention of discontinuing such intervention, to continue state support of religious and cultural work of Jewish communities, as in many places, these depend on the wage of collapse. In August, Hungarian Jewry celebrated the centenary of Emperor Francis Joseph, whose memory is revered because of his friendly attitude toward the Jews of the former Austro-Hungarian Empire.

Anti-Jewish student attacks occurred at the Universities of Budapest, Pecs and Szeged, during the year. The outbreak at Pecs was said to have been started when one of the professors praised the industries of the Jewish students.

Great excitement was caused in November, when, at the dedication of banners of the Hungarian Order of Heroes at Kecskemet, Minister of War Gombos declared that he would oppose the admission of Jews in any veterans into this order. "If at least one institution in the country," he said, "Hungarians are entitled to remain purely Hungarian." While regretting Gombos' remarks, Premier Bethlen approved his position, in reply to an interpellation in Parliament, on the ground of the disproportionate participation of Jews in the communist revolution of 1918-1919.

A few miscellaneous items remain to be recorded. In October, the Senate appointed a law regulating the status of "stateless" persons, many of them Jews, and placing them under the protection of the state. In the same month, it was reported that during the preceding ten years, 11-7 Jews, who had been converted to Christianity, had returned to the fold, chiefly as a re-

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ish of the efforts of Rabbi Sigmund Kornmann of Budapest. In March, representatives of peasant organizations sent an appeal to Parliament urging that they be permitted to sell land to Jews, as the prohibition of such sale has restricted the market and caused a fall in prices of land.

During Passover services in one of the Budapest Synagogues, a deranged man broke in and fired a revolver into the massed worshippers, wounding five and causing a panic in which a number were injured; two of these died, subsequently died. The episode caused a sensation.

Roumania

During a greater part of the period under review, the outstanding fact in the life of the Jews of Roumania appeared to be the almost daily attacks upon them in one part of the country or another. The worst of the past year's anti-Jewish outrages was chiefly in the agricultural section of south Bukowina and Bessarabia, and, to a lesser extent Transylvania. Taking advantage of the depressed conditions of the peasantry, agitators went among them and incited them to do violence to Jews, to whom the agitators pointed as the cause of the agrarian depression.

As a result, the Jews in the villages were subjected to a veritable reign of terror, being in constant fear of attack, when not actually subjected to assaults involving physical injury, demolition of their homes and shops, and looting and pillage. The few gendarmes constituting the police forces in these villages could do but little to prevent these onslaughts or to quell the disturbances, and the Central Government, preoccupied with political squabbles and harassed by financial difficulties, appeared to regard these outbreaks as of minor importance, and, when they were brought to its attention, issued reassuring communiques, minimizing the occurrences and promising, always promising, to take energetic measures.

Attacks of anti-Semitic bodies were frequently made during the year, but the government could not secure their conviction, not even in the case of the student who in July 1940, shot Mr. Constantin Anghelescu, then acting Minister of the Interior, in an attempt to assassinate him because of his efforts to suppress anti-Semitism.

A detailed recital of the numerous reports of anti-Jewish attacks in Roumania during the past year would be scarcely enlightening as it would be virtually a nauseating repetition of the accounts of almost every year since the World War. Yatra, Kimpolung, Siscani, Dragoe, Beltz, and a dozen of other rural centers were the scene of the activities of Nazis, a notorious anti-Jewish agitator who would have church bells ring to assemble the peasants, and, then lead them in attacks upon the Jewish organizations. The Government commissioners would wave such incendiary documents as an agitation directed "only against quarters". In the meantime many terrified Jews cast lots from their homes and taken refuge in the forests, while those who remained, barricaded themselves in their homes and shops.

Outbreaks in Crown Area

Outbreaks were not confined to rural areas. In September, a Bucharest newspaper reported that Jewish students had been attacking Christians for five months, and that as many as 45% anti-Semitic incidents had been reported to the police during that time. This figure had been quite an attention-compelling one, sufficiently, the chief of police charged the Jews for the fabrication. And yet Dr. Alexander Vaida-Voevod, the Minister of the Interior declined to describe the Nazis as considering him "useful for passing the activities of the anti-Semites on safe channels". Even in Bucha-

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LIMITED OF CANADA

ed, business property belonging to Jews was damaged in December by student rioters, celebrating the eighth anniversary of the anti-Semitic student movement. Similar "Semitic" riots were held in Braila, Cluj (Klausenburg), and in Czernauti (Czernowitz).

Reports of these outrages were universally accompanied by statements that the government was "taking measures." But the measures always came too late, and, besides, the Minister of the Interior, it transpired, was a believer in the efficacy of being on friendly terms with the anti-Semitic leaders. Dr. Vaida Voevod explained, in on the occasion published in the Rumanian press, that his anti-Semitic convictions were the result of his being a "convinced friend of the Jews," and had made it possible for him to receive promises from the anti-Semites to behave themselves!

The Jewish Economic Board, a body of which I am a member, is a reorganization of the cabinet, under Dr. Gheorghe Alexianu, led to the elimination of this "friend." The new cabinet, however, was not any more effective in maintaining order, than the old, until the beginning of 1941, when, after an unsuccessful attempt by an eighteen-year-old student, on the life of Emanuel Jewel, editor of the influential newspaper *Adevarul* (Truth), the government made a sudden show of activity, and announced a new series of measures, upon the arising, it was said, of the King.

Anti-Semitic societies, it was announced, were to be dissolved, anti-Semites to be classed with Communists, and to be tried as rebels when accused of disorders; students convicted of participating in anti-Jewish disturbances, were to be expelled from the universities, and inflammatory publications were to be liquidated. Raids were actually made by the police on the headquarters in a number of cities of the organizations known as Iron Guard and Archangel Michael, where arms and ammunition were found, and hundreds of high school students, found to be members of a secret anti-Semitic society, were expelled from the schools.

In April, the Juiga Government which came to power as a result of the elections announced its intention to suppress all militarist agitation, by section of the population whatsoever. Since then, reports of outbreaks have become less frequent.

The only specifically Jewish question Rumania during the present year related to the elections, just referred to. As in the past, there was division among the Jews as to the wisdom of organizing a Jewish Party. Dr. William Filderman, President of the Union of Rumanian Jews, opposed the suggestion but that of the same men, to reach an agreement with the Liberal Party, for a number of mandates, in return for the support of the latter. A National Jewish Party was formed and, in spite of the hostility of the government officials, succeeded in polling 93,000 votes and in electing five deputies.

—Other Balkan Countries

The Jews of *Bulgaria* number 48,441, according to the census of 1927, the results of which were published in February 1941. A comparison with the 1920 census shows both an absolute and relative increase in the number of Jews engaged in industry and a corresponding decrease in the number occupied with commerce; an increase in the number of Jewish employers, as laborers, and clerks, is also marked. While the attitude of the government toward the Jewish population is friendly, dissatisfaction was rife during the year because of the failure of the government to grant subsidies to the Jewish schools. Russian emigres and Bulgarian students who have attended universities in Germany, Austria, and Poland, were said to be responsible for what slight anti-Jewish feeling exists in Bulgaria.

the struggle against anti-Semitism, the right of Gentiles to be converted to Judaism, the issuance of Jewish prayer and text-books, and the establishment of a Jewish museum were among the matters discussed at the fourth conference, in December 1940, of the Federation of the Communal Organizations in Yugoslavia, the official, government-recognized representative body of the Jews of the country. In April, General Peter Zivkovitch, the prime minister, and Dr. Voyislav Marinkovitch, foreign minister, were inscribed in the Golden Book of the Jewish National Fund, in these outstanding services to the Zionist cause, in a very impressive special meeting to the new Jewish room in Belgrade. In March, representatives of communities from all over the country met at Sabatska and adopted resolutions protesting against insinuations, coming from abroad, aspersing the loyalty to Yugoslavia of the Jews living in those sections which were formerly part of Hungary.

Greece Cuts Jewish Subsidy

In July, Jewish circles in Salonica, Greece, were pleased at the announcement by the government that it was making preparations to subsidize the owners, many of them Jews, of land expropriated several years ago for the colonization of Greek refugees from Asiatic Turkey. An opposite reaction, however, greeted a drastic reduction in the subsidy granted annually by the municipality for the religious and educational work of the Jewish community. In place of $1,600,000 granted the preceding year, the subsidy for 1940-1941 was fixed at $800,000. The reduction necessitated a restriction of the work of the Jewish institutions and the discharge of employees. In August, the Parliament adopted a law forbidding children of Greek citizens from attending schools maintained by foreign chiefly missionary, organizations. In order to create facilities for the 1,600 Jewish children who had been attending such schools, the government agreed to construct five new schools in Salonica, the curriculum to allow at least ten hours weekly for Jewish subjects, to be taught by teachers appointed and supervised by the Jewish community, but paid by the government.

Czechoslovakia

The results of the census of nationalities, made in 1940, in which Jews were permitted to register as members of the Jewish nationality, whereas others were required to register according to mother tongue, showed that the Jews of the country number 400,000, indicating an increase since 1921 of 46,000 or 13% a total of 15,414 reside in Prague. A drift of Jews to the larger cities was indicated by the report, in June, that, during the preceding twelve months, eleven Jewish communities in Bohemia and five in Slovakia had been absorbed.

On the other hand, it was reported in September that 37 out of the 391 communities in Moravia and Silesia are without rabbis. The reason assigned for this situation was that, while the immigration of foreign rabbis is forbidden, the Government does not aid in supporting the rabbinical ministers. According to the government statistics, made public in September, one-third of the 4,142 foreign students in Czecho-Slovakian higher schools are Jews.

In January, the organizations of the Jewish party for the whole of Czechoslovakia was effected, at a conference of representatives of existing parties, but a few agitators that Ludwig Singer and Julius Reich, the Jewish members of Parliament, are to remain members of the Social Democratic Party.

Sixteen-days vigorous pogroms in October in which Jews and Germans were the objects of attack. In September, Czecho-Slovak nationalists demonstrated against the proclamation of German talking motion pictures, and in the course of these demonstrations Jews, especially those with German names, were assaulted. Many attacks occurred in shops, and near police-stations. The assailants were more numerous in the towns, and the anti-German and anti-Jewish agitation in the country districts was not very pronounced.

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In April, much dissatisfaction was aroused among the Jews of Slonim by the passage of a law permitting the outdoors Sunday closing in the province. As a consequence, several Jewish merchants in Rosiskers (Pruzhany) began to keep their shops open on Saturday. One of these shops was attacked and almost wrecked by a Jewish mob, which was dispersed by a detachment of mounted police.

Poland

Although there was no perceptible improvement in the material lot of the Polish Jews during the year, the results of the elections in December which gave Marshal Pilsudski and his party a working majority in the Sejm, created hopes for better times. That these hopes have not been realized—owing, probably, to the fact that, while the real plight of the Jews is traceable to the working out of the policy of *Numerus clausus* which Poland embarked almost immediately after the reincarnation of the Republic, it was also, and to a large degree, an aspect of the universal depression.

During the past year, the Central Government did not take any important steps in the direction of State control of industry, or the organization of state-aided cooperatives, with their resulting elimination of business, especially trade. A step in this direction was contemplated, however, by the Government of Warsaw, leading in November that the municipal bakeries, it had established sometime ago, were not self-supporting, the city decided to rent them to a private German company. The National Democrats, however, opposed this, but suggested instead the closing of a number of private-owned bakeries in order to compel consumers to buy from the municipal shops. This step would have had a disastrous effect on Jewish bakery proprietors and employees, there is no record of its having been actually taken.

1930 — Rock Hashanah — 1931

Millions of Jews Unemployed

According to government's estimates 424,000 out of the total of 2,840,000 Jews were out of employment on January 1, 1931. Jewish leaders on this number, a gross underestimate and that actually over 1,000,000 Jews were without work. A survey in April of the timber industry in which 80 per cent. of 10,000 Jewish families are employed, and of the grain trade, in various branches of which 160,000 Jews earn a livelihood, indicated that, owing to "slumping" by buyers known, both timber and grain, these groups were in a very bad plight.

In March, a report from Lodz puts the greatest textile center in Eastern Europe, indicated that the number of looms in trade is 50,000 since the beginning of the year was from 40% to 60% lower than for the same period of 1930, a total of 40,000 unemployed is registered, but the actual number of jobless is believed to be far greater, while not all those who are employed have steady work. As a result, no fewer than 15,000 of the artisan families are on the charity list of the Jewish community. In Warsaw, 8,000 families filed applications for free coal with the Jewish community.

In January, Beth Lehem, a Jewish charity society in Warsaw, decided to a measure used during the war, that of sending wagons through the city, dispensing bread and tea to the hungry. Before Passover, impoverished Jews stood at long lines before the Kehillah offices in Warsaw, Lodz, Wilna and other cities, where matzoth were being dispensed; the number of these applicants in Warsaw alone was 80,000, and at least 5,000 were compelled to go without *matzoth* because the community funds were insufficient to supply all applicants.

Jewish Children in Need

In May, the Warsaw Committee of School Physicians reported that

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at least 20,000 Jewish children ... in urgent need of summer ... shoes, but the Jewish communi... could afford to extend this form ... to 60 or 70 at most, six thousand of these undernourished children, for ... some month, it was announced ... unless assistance arrived from ... America, the 48 Jewish hospitals in Poland, to which 30,000 patients ... treated annually, would be compelled to close. Evidently, the campaign launched jointly, in December, by the *ORT*, the *TOZ*, and the *HIAS* of Poland for 4,500,000 *Zlotys* in anticipation of the inability of American Jewry to help the work of these organizations, had not been a success.

In the face of these conditions the Jews of Poland were keenly interested in the efforts which were made by Jewish organizations abroad, especially in the United States, to influence the Polish Government to adopt measures that would relieve the depressed situation of Polish Jewry. The report of the conference held by representatives of the American Jewish Committee and the Polish Ambassador to the United States was eagerly studied by the Jewish leaders in Poland.

One of the grievances of Polish Jewry touched upon at the conferences referred to was the survival, in the region formerly known as Russian-Poland, of certain anti-Jewish restrictions which were a vestige of Tsarist rule. The hope of the Ambassador that these were to be shortly abolished, was realized in April, when both houses of the Sejm approved the necessary legislation—after an effort on the part of Jewish representatives which began in June 1919.

Outbreaks Few

Thanks to the enlightened attitude which has been maintained by the Polish Government since Marshal Pilsudski took over the reins of Government in May 1926, the record of Poland during the past year was suffered by very few of those disgraceful incidents which were all too plentiful in Roumania.

Refr. Countries

Economic matters were to the foreground of Jewish life in Lithuania during the past year, owing to natural causes, but also, to some extent, to several measures proposed, or actually put into effect by the government of Kovno, or by municipalities. That the material situation of Lithuanian Jewry is miserable is a well-known fact. Up to March 28, 1931, a total of 6,000 persons in Kovno alone, had applied for Passover relief.

In the meantime, the government had lifted many Jews with fear by the passage of the employment law of July 14, 1930, requiring all those desiring to do business or to obtain work in Lithuania to secure permits from the Minister of the Interior before January 1, 1932. The law was obviously intended to give preference in the matter of employment to Lithuanian citizens. Inasmuch as there are today in Lithuania from 4,000 to 10,000 Jews who are Rumanian subjects, and citizens of any country, there was a veritable panic among those of them who were engaged in business or were employed by others.

Not long after the passage of the law the police in Kovno began to circulate warnings to employers to make sure to have only Lithuanian workers before January 1, 1932, and to obtain from them sworn signed pledges not to seek the permits required by the law, it was reported that non-Jewish clerks were not troubled in the manner. Protest against the law became almost world-wide, and in March, at a conference with a representative of the Jewish Telegraphic Agency, the Minister of the Interior made a statement that the law would be enforced only with reference to those aliens who entered Lithuania after July, 1925, and that the pledges obtained from the various

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by the police would not be considered.

Jewish Culture Aided

Jewish culture was aided by the government, when, in January, the Minister of Finance granted the Directorate of the Hebrew Real Gymnasium in Kovno a building loan of $45,000 on a new gymnasium building, then in process of construction, which is to be named after Edward M. Chase, of Manchester, New Hampshire, who contributed $25,000 for the construction of the building, and whose Student Aid Foundation provides tuition, board, and lodging for 62 poor Jewish students in Lithuania.

Latvia

That the economic condition of the Jews of Latvia also is wretched was indicated by the long line of applicants for free coal which was being distributed by the community during the past winter. In April, it was reported that, owing to the depressed condition of those Latvian Jews who had formerly contributed toward its work, the international organization Ort was have to suspend its activities in Latvia, where, in 1930, it had been giving 400 children technical training and had spent $100,000 for machinery and tools. In June, it was reported that the work of the Jewish co-operatives, of which nearly half of the 80,000 Jews of Latvia are members, was becoming more difficult.

The wretched situation of the Jews was brought about by a number of factors, including government manipulation of the flax industry, discrimination against Jews in government employ, the "dumping" of shoes from Czecho-Slovakia and of lumber from Soviet Russia, and the retrenchment in the government of loans extended some time ago to stimulate the creation of national industry. Discrimination in government employ was the subject, in October, of a three hour debate in Parliament.

In June, the Latvian Parliament passed a law abolishing the *numerus clausus* on foreign students which had been in force at the University of Latvia.

In March, a Latvian National Socialist Party, preaching the doctrines of Hitler, was organized; its program calls for the usual measures—expulsion of Jews who came to the country since 1917, confiscation of the property of Jews, and the like.

Danzig

The Hitler movement showed great strength in the Free City of Danzig; when, in the November 1930 election to the Volkstag, the National Socialist Party polled 71,196 votes, twenty-four times its 1,483 they had in the 1927 election campaign, there were streets attacks upon Jews by Hitlerites. Later, after they gained control of the Volkstag, the disorders became more frequent. In protest against the attacks and against the failure of the senate to punish the perpetrators, Henry K. Strassburger, Polish Jew, Commissioner in Danzig, resigned.

Russia

The past was a relatively quiet and uneventful year for the Jews of Russia, with the letting-down of the anti-religious drive, and the slowing-up of the collectivization campaign. In the meantime, the continued struggle for the adaptation of the Jews to the economic scheme of the country was the fact that was uppermost in all the events of the year. The edict of the preceding years, according more rights to the *lishentzy* or declassed, which was expected by some to bring about a great improvement in the condition of those who were neither peasants nor factory workers, do not appear to have made a great deal of difference in the condition of these former pariahs, but there is hope that with the opening up of some of the large industrial plants now in course of construction under the famous Five Year Plan, many of these former traders, agents, and professionals, will be able to qualify as workers.

The same is true of the *kustars*, artisans who have been working individually in their own homes, and of whom there are said to be 100,000 among the Jews. Legally, there has become rarer what with the reduction of taxes and with certain forms of government aid, but actual improvement in their condition has until now been slow, although there are signs that, because of the increasing need for industrial workers, the rate of improvement will be accelerated.

Such a sign was the law promulgated in October, providing that government labor exchanges register for work not only members of trade unions, but all persons applying, even if they had never worked before. This new edict opened up opportunities for the former declassed Jews, but there are no figures available as to how many were actually benefitted. The status of the artisan was elevated somewhat by a decree in November, opening up to their children the same educational rights as had until then been accorded only to the children of factory work-

(Continued on page 94)

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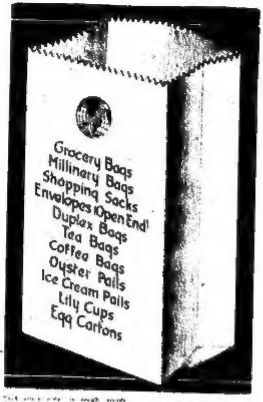

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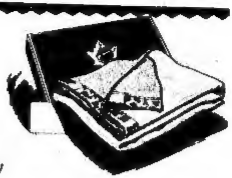

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Entrance to Chamberlain Manor is on Metcalfe street, the doorway of stone on plain modernistic lines. The heavy oak doors and handsome iron grills and matching bracket lights make a most impressive entrance to this new apartment home. The vestibule has black marble steps and marble base with walls of ornamental plaster. The foyer floors are of a new type with illumination above as in those with cherished pictures. Every room in Chamberlain Manor has outside exposure and every one of the twenty-four apartments has its own private balcony.

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...IN REVIEW

(Continued from page 66)

...ers, and giving to the artisans equal treatment with those workers.

Loan Aids Artisans

In the same month, another law offered further privileges to those artisans who would organize *artels* or cooperatives of no fewer than thirty individuals. Such artisans are to receive the same food allowances, to pay the same low rents, and to enjoy the same pension rights as factory workers. A further boon was given to these artisans, in May, when a reduction of one-third in their taxes was decreed.

In December, a "five year plan" for the economic transformation of the Jewish artisans and former laborers was announced by the Comzet, the government agency for settling Jews on land and for industrializing them. During the next three years, 135,000 Jewish youths, in addition to the 30,000 already being trained, will be absorbed in industrial enterprises, while the 30,000 subsidized students will be increased to 65,000; at the same time, 50,000 Jewish artisans will be converted into factory workers and 10,000 Jewish professional men will be trained for productive labor. Altogether 450,000 Jews are to be turned to industry, while 145,000 are to be absorbed in government employ, and 65,000 more are to be placed in agricultural collectives.

That a change has already taken place in the economic life of the Jewish population was indicated in a report presented to the All-Russian Central Executive Committee by A. Merezhin vice president of the Comzet. According to this report, the number of Jews in the metal industries exceeds those in the needle trades, leather working, and other traditional Jewish occupations; of the total Jewish proletariat, 41% are in heavy industries. 10,000 Jewish youths are employed in metal factories at Dnepertrovsk, alone, and large number of girls are going into textile mills. That conditions in some factories where such youths were employed were so bad as to induce some of the young ones to run away, was brought out in April. The youths complained of poor housing conditions, being compelled to work as common laborers instead of being taught trades, and anti-Semitic incidents.

More Comfort for Workers

The Central Executive Committee took cognizance of these conditions and ordered the Comzet to pay greater attention to the physical comfort of the Jewish workers. That the problem of the Jews settled in small towns is still unsolved to a large extent was brought out at the All Russian Conference in December of the Ozet, the society for settling Jews on the land, which, it was reported in May has 300,000 members, more than half of whom are non-Jews. It was pointed out that while the five year industrialization plan has somewhat relieved the economic pressure, only the sons of artisans are admitted into the large factories, while the descendants of Jews and their children are still not provided for.

The situation of the Jews engaged in agriculture was described in statistics made public in May. A total of 280,000 Jews are now working on the land in the various parts of the Union of Socialist Soviet Republics. These farmers are settled in four autonomous Jewish regions and hundreds of little communities; eighty per cent of the Jewish farmers are members of collectives. In the preceding December, the Comzet planned to settle an additional 5,500 Jewish families on the land, chiefly in Crimea, and in January it was announced that the government had set aside 20,000,000 rubles for aiding the Jewish colonies during 1931.

Settlement in Birobidjan, in the Far Eastern Republic, was not popular among the Jews of Russia, and the official in charge of the project was compelled to seek recruits for it in Latvia, Lithuania, and even Argentine. In February, it was reported that only 2,700 Jews are settled in Birobidjan.

That the work of the Comzet in settling Jews on the land is sometimes hurried and done without due preparation, was indicated in April when the Agro-Joint, the American Jewish society, was compelled to conduct widespread relief activity among newly-arrived Jewish colonists in the Crimea, a number of whom were found to be unsuited to farming. Barracks were not ready to receive some of the colonists, and there was a lack of transportation facilities.

Dr. Joseph Rosen, director of the Agro-Joint, at a press conference in the Berlin office of the Joint Distribution Committee in May, outlined the necessity for maintaining and strengthening the Jewish agricultural position in Russia because of the possibility of a future movement to the land by a number of the Jews who are now engaged in industry. The Agro-Joint is not only aiding the colonists in developing their farms, but is also assisting in maintaining the health of the Jewish

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ulation by subdividing local socie- engaged in this work.

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During the five years 1924-29, tal of 4,464,000 rubles were ex- ded by these societies, and an an- l average of 1,017,000 persons e assisted. The need for this k is urgent, because government dical assistance is extended only members of trade unions, gov- ment employes, and basic classes the peasantry.

Along with the struggle for eco- ic adaptation went desperate ef- s for religious adjustment to the iet milieu. At the Anti-Religious ish Congress, held in Moscow the end of March, some of the sures being employed to save laism were referred to. The Jews Leningrad have decided to ad- women to the choir and to par- ation in the management of con- gations, and have abolished sep- te seating in the synagogues. In smaller cities, free Hebrew ools have been established and chers are offering private tuition Jewish subjects free of charge. nerant preachers follow groups colonist and others migrating, and ablish moveable congregations for ir use. All the rabbis in Russia e willing, it was said, to reduce number of ritual observances if y can save the essence of Judaism. example of this was the ap- oval given by the rabbi of Briansk the baking of *Matzoth* with rye ur, because of the scarcity of white ur and the fear that many Jews uld consequently abandon the use matzoth at Passover.

War on Religion Eased

The drive against religion con- ued during the year, although t with the speed and vigor of the ar before. Reports to the *Emes*, om a number of towns and vil- es, indicated that many anti-re- ious societies in these places had ased functioning, leaving the field en for "an unhindered revival of religious propaganda." In March, the first atheist magazine in Yiddish began publication in Moscow, promising to give battle both "to the Pope of Rome and the Rabbi of Lubawitch," as well as Zionism.

While there were not as many reports of anti-Semitic incidents during the past year, as in preceding ones, such as have appeared indicate that anti-Semitism is still a serious problem with which the government is endeavoring to cope. In an interview, in January, with the correspondent of the *Jewish Telegraphic Agency*, Joseph Stalin, de facto dictator of Russia characterized anti-Semitism as "the most dangerous survival of cannibalism", and declared that in the Soviet Union it is rigidly prosecuted as a "phenomenon profoundly hostile to the Soviet regime." As a matter of fact, the Soviet authorities did look into many complaints of anti-Jewish persecution, and meted out severe punishment to persons found guilty.

In June, the entire city administration of Derbent, Republic of Daghestan, were removed and a number tried, because of anti-Jewish persecution.

In the same month, in a long article in *Izvestia*, Moscow government organ, Maxim Gorky, commenting upon the fact that a number of contemporary Russian writers have shown anti-Semitic tendencies, declared that the shameful stain of anti-Semitism must not find any place in the life or literature of Soviet Russia, where the foundation was laid for the brotherhood of all races and peoples. He recommended that Russia should learn from England which continually gains strength by infusion into its political and social order, the services of "wise and energetic Jews."

Turkey

The situation of the Jews of Turkey did not improve during the year. The policy of Ottomanization of the country continued to

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be followed by the Kemalist government, with the depressing effects on Jewish initiative and progress which we described in our review last year. (See Vol. 12, pp. 118-120). Those elements which support this policy were greatly incited and shocked during the fall of 1930, when Ali Tevfik Bey, leader of the Liberal Republican party in the round-robin electorate in Istanbul, the first opposition party in Turkey, invited the cooperation of national minorities, and the Greeks, Armenians, and Jews of the city, to the number of some 240,000 manifested their eagerness to support that party, and put candidates in the field, but while the Liberal Republicans succeeded in polling 35% of the votes cast, they were defeated by the populist (Kemalist) Party, with the result that animosity against the minorities increased.

In November, one of the leading newspapers demanded that the government take steps to prevent the further exodus of Turkish Jews who "are distinguished for their creative intelligence and productive activity." The decline of the once flourishing Jewish community of Turkey became more evident during the past year, with Jewish institutions broke out to a thin ever to support communal activities, and especially with the falling off in the attendance of Jewish children at community schools. After an interval of eight years, the Council of Jewish Communities held a meeting in May, and listened to a gloomy report of the serious economic plight of the communities. A very significant event was the organization, in April, of a Jewish society in Smyrna which discussed plans to agitate among Jews to abandon the Judeo-Spanish (Ladino) tongue and adopt the Turkish language.

Palestine

The primary and almost all-absorbing interest of the Jews of Palestine, during the period under review, was, of course, the discussions surrounding the formulation of its Palestine policy by the Mandatory Power, as outlined in the Passfield White Paper, issued in October 1930. But before that document saw the light, Palestine Jewry was deeply stirred by the report of the Permanent Mandates Commission to the League of Nations made public in August, because that document was, in some respects, a counterbalance to the profoundly unsatisfactory report of the Shaw Commission which had investigated the Arab riots of August 1929.

The Mandate Commission found that two of the four general conclusions of the Shaw Commission were open to question than the Palestine administration had displayed a lack of insight on the eve of the riots in spite of a number of premonitory symptoms, that the Mandatory Power had reduced the protective forces too rapidly, for reasons connected as a Palestine, and that it has also handled the Wailing Wall controversy in a manner which was not calculated to improve relations between the two groups. Going back to more remote causes of friction between Jews and Arabs, which in the failure of the Mandatory to give satisfaction to the aspirations of the two races, the Commission expressed "regret that certain points the Mandatory Power has not succeeded in giving full effect to all the provisions of the Mandate. "The Government's [illegible] of firmness and consistency in applying all its provisions" inevitably leave the extremists in both camps to seek . . . to obtain what the Mandate, loyally interpreted and energetically carried out could not give them." While expressing appreciation of the Mandatory's intention to restrict immigration in proportion to the country's power of absorption, the Commission nevertheless asks "whether the obligation to encourage close settlement by Jews on the land, does not . . . imply the adop-

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tion of a more active policy which would develop the country's capacity to receive and absorb immigrants on a larger numbers without ill effects." Such a policy has merely been outlined in a small way; "it is equally clear, however, that the Jewish National Home, so far as it has been established, has in practice been the work of the Jewish organization;" the Mandatory has shown itself "unable to provide the general condition for the development of the Jewish National Home, Security for persons and property."

Rap: Mandatory's Failure

The ill effects of the inaction of the Palestine Government have not been restricted to Jews. "The Arab element . . . might have found its interests safeguarded by the government agricultural policy, including not only public works to develop cultivable area, but also the organization of agricultural credit, and credit cooperative societies and an educational campaign." Had such a policy been followed the fears of the Arabs, seeing the land passing into Jewish hands, would have been largely allayed. The Mandatory had also neglected to take any steps to bring the two sections into closer association, by setting up economic institutions open to both sections, the Mandatory, left the establishment of all such institutions entirely to the Jews.

The Commission warned that agitation against the Mandate itself as well as efforts to distort its meaning are vain, as all such demands must be refused "so long as the leaders of the community persist in repudiating what is at once the fundamental charter of the country and, so far as the Mandatory Power is concerned, an international obligation which cannot be set aside."

The British Government took sharp issue with these and other points in the report of the Mandate Commission and filed a long answer, to the tone of which the Commission expressed objection. On September 8, however, when Hjalmar Procope, *rapporteur* on Mandates for the Council of the League of Nations, presented his report upholding the views of the Commission, his observations and report were unanimously adopted by the Council, after Arthur Henderson, British Foreign Secretary, had made a brief declaration, which was interpreted as an apology for the asperity of Great Britain's answer to the Mandate's Commission.

Development Pleased Jews

This development was greeted with satisfaction in Palestine Jewish circles and raised high hopes in anticipation of the anxiously awaited new statement of Great Britain's policy. The consternation with which the Passfield White Paper was received was the more profound. Not since the riots of 1929 was

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the Jewish Community to steward. The resignation of Dr. Weizmann from his dual presidency of the World Zionist Organization and the Jewish Agency was interpreted as a serious defeat of World Zionism. A meeting of the Va'ad Leumi (National Jewish Council) was called at once, and Pinchas Rutenberg, on behalf of the Council, and Colonel Frederick Kisch, representing the Jewish Agency called on the High Commissioner and expressed indignation at what Palestine Jewry regarded as the complete extinction of the Balfour Declaration. At its meeting on October 21, the Va'ad Leumi adopted a resolution rejecting the statement of policy, and refusing to take any part in the formation of the legislative council proposed in the White Paper. Feeling ran high in Tel Aviv, where an anti-British street demonstration took place, and black flags were hoisted in "mourning" for the Balfour Declaration.

The debates in Parliament on November 17, also keenly disappointed Palestine Jewry, because of the speeches of Premier MacDonald and Dr. Drummond Shiels, Under-Secretary of State for the Colonies, in which they sought to defend the White Paper. The Va'ad Leumi held another meeting on November 19, and adopted a resolution expressing its amazement at the Premier's continuation of the White Paper and calling upon "Jewry throughout the World to continue to fight against the repeated attacks of His Majesty's Government."

Jewish public opinion in Palestine was more cheerful when Premier MacDonald's letter to Dr. Weizmann was published. The Hebrew press took the position that while a retraction of the White Paper was still desirable, the letter did clear up a number of important questions.

Accepted Wailing Wall Verdict

When in June the report was published of the Commission on the Wailing Wall, appointed by the British Government with the approval of the League of Nations, the Jewish community, though dissatisfied, accepted the Commission's decisions. The commission ruled that ownership of the Wall is vested solely in the Moslem Church, but that, subject to certain restrictions, which were clearly set forth, Jews have full access to the Wall at all times for the purpose of prayer. The use of benches, chairs, curtains, screens, etc., is barred, as is also the blowing of the shofar, while the Ark and a table behind the Torah, while it is being read, must be brought to the Wall each on stated occasions.

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The Moslems, on the other hand, are forbidden to disturb Jewish services and in no way make any structural additions to the Wall which may interfere with its use by Jews. The area before the Wall is not to be used for political rallies. The Commission on the Wailing Wall had met for several weeks in July 1930 in Jerusalem and held public hearings, at which Jewish and Arab witnesses were heard).

The failure of the negotiations was only one symptom of the continuing strained relations between the two communities during the same year. On the one hand, the Jews had not forgotten the riots of August 1929, and, on the other hand, the Arab leaders would not abandon their demand for the abrogation of the Balfour Declaration and the Mandate. Arab bitterness was increased by the definite and firm rejection by the Permanent Mandates Commission of Arab demands in this direction; Jewish bitterness was increased by the provisions of the White Paper.

The Arabs hailed this document, and, when the parleys between the British Government and the Jewish Agency were taking place and rumors of a possible retreat were rife, the Arab leaders sent frantic messages to London, urging the Government not to weaken, and expressing the belief that "explanations of any kind will cause general excitement among the Arabs." They denounced the letter of Premier MacDonald to Dr. Weizmann as restoring the Balfour Declaration; in a memorial to the British High Commissioner, the president of the Arab Executive stated that the letter "has ruined hope of a policy of cooperation between Arabs and Jews, if there existed such a hope, and has rendered the possibility of understanding between the two parties absolutely impossible;" he went on to state his intention of proposing a boycott against all Jews in all matters.

In March, the Arab Executive published an appeal to the Arabs for an anti-Jewish boycott. "Sell the Jews everything except land and buy nothing from them," was the slogan adopted. Finally, Arab bitterness was once more increased with the publication of the report settling the Wailing Wall controversy.

Mutual Hostility Continued

The year was full of symptoms of mutual hostility on the part of both. The authorities took extra precautions to prevent disorders on the anniversary of the outbreaks of August 1929. Processions were forbidden, but synagogue services were permitted. Relatives and friends of Jews who had been killed made pilgrimages to their graves. In Tel Aviv all places of amusement were closed. A few days before Tisha B'Ab (August 5) the authorities announced unprecedented restrictions for the observance of that fast before the Wailing Wall.

The Arabs, on the other hand, commemorated the fortieth day after the execution, on June 17, 1930, of the three Arabs sentenced to death for their part in the 1929 riots and the leaders suggested that the anniversary of the riots be marked by a strike, but the government forbade the publication of the strike call. The Arab Executive called a strike also in protest against the reprieve of Joseph Mizrachi Urphali, the only Jew sentenced to death in connection with the 1929 outbreak.

There were occasional attacks upon Jews, the most sensational being that which occurred on April 5, near the Arab village of Yadiur, in which three Jews were killed and four seriously injured; there were also clashes between Jews and Arabs; Jewish farmers were assaulted by Bedouins; threshing floors belonging to Jews were burned; fruit trees in orchards belonging to

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Jews were uprooted by rumours; an Arab newspaper published a ritual murder accusation against a Jew.

On the other hand, there were some effort on both sides to reach an understanding, as urged by Harry Snell, one of the members of the Shaw Commission who suggested the establishment of bi-national committees in all towns and villages where the two peoples live. In a letter to the Brith Shalom Society, whose president is Dr. J. L. Magnes, Chancellor of the Hebrew University, Mr. Snell made forty-two concrete proposals for cooperation. When Mr. Snell's letter was published, one of the Arab newspapers said that the Arabs would agree to an entente on certain conditions, including the abandonment by the Jews of their "dream" of a National Home. Solemn peace pacts were entered into between Jews and Arabs in a number of places.

Economic Situation not So Bad

In the midst of all these preoccupations, often in spite of them, normal life went on. The general economic situation was not as bad in Palestine as in many other countries. Public revenues showed a surplus of £200,500 for the first ten months of 1930. In that year, industry used about fifty per cent more electric current, supplied by the Ruthenberg plants, than in 1929. In November 1930, the drainage project on lands of the Jewish National Fund in the Haifa Bay section which had cost £125,000, was completed and the cornerstone was laid of a Workers Suburb of two thousand cottages, to be constructed at a cost of over $500,000, with the financial assistance of the Mortgage Bank of the (American) Palestine Economic Corporation, the Keren Hayesod, the Palestine Emergency Fund, and the Histadruth Insurance Company. In the same month, preparations were well under way for the settlement of one thousand Jewish families on small holdings in the orange-growing zone along the coastal plain, on land belonging to the Jewish National Fund.

In January, the King David Hotel, of nearly two hundred rooms, embodying all modern hotel conveniences, was opened in Jerusalem.

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It had been erected at a cost of close to $1,250,000, provided, in part, by the London Economic Board for Palestine and the Palestine Economic Corporation. In the same month, the Polish Immigrant Bank of Palestine was opened in Tel Aviv, partly with capital subscribed by Polish Government, as the bank will function chiefly in the direction of financing imports from Poland. In February, the cornerstone was laid of the Chemical Experimental Laboratory at Rehoboth, on land of the Jewish National Fund.

Several Natural Disasters

Several natural disasters caused damage to property. In January, a terrific rain and wind storm struck Palestine, destroying crops and damaging houses. It was estimated that fifteen per cent of the orange crop was destroyed. In February, the sudden overflowing of the Yarmuk River, damaged the Jordan power plant of the Rutenberg electric project, and delayed for several months the opening of that plant. In May, a swarm of locusts covered a large area of the Jewish colony of Degania and caused considerable damage to crops. Late in June 1930, a number of cases of typhoid were reported in the Jewish settlements of the Emek, and all the 40,000 colonists were inoculated against the disease, the spread of which was promptly halved, thanks to this and other measures.

One of the points stressed in Premier MacDonald's letter to Dr. Weizmann was the claim of Jewish labor for a share of employment on public works. This matter was much discussed during the year. A census made by the Federation of Jewish Labor, in July, showed that

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only 5.7 per cent of those employed by the government Department of Public Works were Jews. In February, a delegation of Jews called upon the District Commissioner for Northern Palestine and complained that only ten percent of the Haifa Harbor workers are Jews, and that, in the Athlit quarries, of the 790 workers, only 140 were Jews. In June, a delegation waited upon the High Commissioner and complained of the non-employment of Jews on municipal works, and the High Commissioner at once issued orders for more Jews to be employed.

A number of interesting communal events are deserving of mention. In July, a society was organized to agitate for autonomy for the Jewish community of Jerusalem; this idea had been under discussion since March 1930, when the three Jewish members of the municipal council resigned, because, they alleged, the overwhelming majority being Arabs, they had never had any voice in the affairs of the Council.

In August, a Jewish labor delegation from the United States was welcomed in Palestine and received by the High Commissioner who expressed appreciation of the work of American Jews in behalf of Palestine. In the same month, the Va'ad Leumi adopted a resolution recommending that the control of the Jewish School system, now under the Jewish Agency, be transferred to a joint board of the Agency and the communities, but this proposal was condemned by the Hebrew Teachers Conference which was then in session.

In January, elections were held for delegates to the *Asefat Hanichorim* (Representative Assembly), to be the publicly recognized organ of the Jewish community, in accordance with the Religious Communities Ordinance of 1926. The Assembly elects the Va'ad Leumi (National Council). Considerable excitement marked the pre-election campaign, the British policy, as outlined in the Passfield White Paper, being the most discussed issue. Of the 89,590 eligible voters, 54,402 (56 per cent) went to the polls. Labor candidates won 32 of the 71 seats, while the Revisionists acquired 16. At the first convention of the Assembly in February, the Revisionists left the meeting, when a motion, favored by them, that the question of the community's participation in Dr. Weizmann's further negotiations with the British government be referred to the incoming va'ad Leumi.

In April, announcement was made that the plans had been completed for the Jewish agricultural school to be built with funds left by Sir Ellis Kadoorie, of Bagdad, a similar school for Arabs will be built with funds from the same source.

There were 230,000 catalogued volumes in the Hebrew University Library when its collection was removed from the city to the new Wolffsohn Building on Mount Scopus. According to the report of the Department of Education, 409 books and pamphlets, of which 349 were in Hebrew, were published during 1929. In January 1930, a group in Tel Aviv founded a Museum of Jewish Art in that city, Meyer Dizengoff, the Mayor, giving his home for the headquarters of the Museum. The Hebrew version Yiddish question arose in September in connection with the production of a Yiddish talking picture.

The education department of the Jewish Agency, the Executive of the Jewish National Council, and that of the Jewish Teachers Organization issued an appeal to the Jewish population not to attend the production. When the picture was shown in Tel Aviv, several Hebrew partisans in the audience demonstrated against it, and the exhibitor was compelled to cut out the dialogue and the singing in order to be able to continue the showing of the film.

Sabbath Football Issue

The question of football playing on Saturday created a great stir in the community when, on October 19, such a game took place. The

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Agudath Israel and the Shomrei Shabbos were increased and rebuked the players, who protested that no tickets had been sold and no vehicles permitted to approach the field, and contended that the game itself was not a violation of the Sabbath.

The controversy was revived in May and June 1941, and the Chief Lessee expressed the view that the sport should be permitted, provided no tickets be sold on the Sabbath and there be no smoking. The Agudath Israel, however, was not satisfied with this decision and appealed to the High Commissioner to promulgate an order forbidding games on Saturday.

Of the 6,444 immigrants to Palestine in 1940, a total of 4,944, more than three-fourths were Jews. Of the 2,911 emigrants, 1,636, more than half, were Jews, but only 581 of these were Palestinian citizens. According to an estimate, to April, of the United States Department of State there were 1,800 American citizens then living in Palestine.

In its annual report submitted to the Permanent Mandates Commission the Jewish Agency presents many of the facts already cited. The following additional data will be of interest. The report states that during the fiscal year ending September 30, 1940, Jewish immigration was 4,446 as against 3,885 for the preceding fiscal year, and explains that the decrease was due to the suspension of certificates under the Labor schedule, from May to October 1940, and to the lack of confidence in the good will of the Mandatory Power. The increase in unemployment from 33% in December 1939 to 1,950 in the same month of 1941 was due, said the report, to the slackening of enterprise resulting from the unsettled political situation.

A total of £6,725,000, was expended in Palestine by the Agency and its affiliated organizations, including the Palestine Emergency Fund. The total Jewish investment in building, in 1940, is estimated at £3,750,000. The agricultural and industrial elements established or supported by the Keren Hayesod numbered 130, including two experiment stations and five girls' training farms, with a total population of 71,556, occupying 139,212 metric dunums (11,808 acres). A total of 2,270 industrial enterprises with an aggregate capital of about £5,000,000 employed 9,362 persons, three of them, including 12 enterprises in small and heavy industry—cement, oil, electric power, etc.—with a capital of £13,415,000 employing 1200 persons; about 10,362 persons were employed in Jewish urban industries in which £16,250,000 are invested. Work on the Dead Sea mineral concession involving an expenditure of £400,000 was begun in 1940. A total of £980,000 was spent for health activities by the Hadassah and the Workers' Sick Fund.

The number of children in the Jewish school system in 1940 was 22,514 as compared with 21,041 for the preceding years; there are 248 schools and 807 teachers in the system; the budget of the system was £702,360, of which £426,000 came from the Jewish Agency, £151,300 from fees, £98,885 from the government, and the remainder from miscellaneous sources. The separate budget of the Hebrew University was £255,000, and a total of 127 students and auditors attended courses; chairs in medieval Jewish history and rabbinic literature were established during the year.

International Matters

In connection with the question of minorities, it is interesting to note that the establishment of a permanent minorities commission in the League of Nations was suggested at the convention, in September, in New York City, of the International Law Association, attended by representatives from twenty countries. Both Poland and Roumania ap-

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pointed special under-secretaries for minorities in their governments. In the same month, the World Congress of Palestine Workers took place in Berlin. In April, there took place at Nijon, Switzerland, the second international student conference on anti-Semitism in the Universities, sponsored by the International Student Service.

THE YEAR IN PALESTINE

(Continued from page 14)

was up in arms, and with it a section of the enlightened world, the Arabs found to their consternation that Arab unity and Moslem fraternity were not all they were cracked up to be. Egypt, lamented this Arab daily, was full of its own troubles; Iraq engrossed in its struggle for independence; Syria, on the threshold of constitutional changes, was awaiting the return of the French High Commissioner from Paris; Transjordan was giving undivided attention to its own petty problems; Hedjaz and Nejd seemed unconcerned over the fate of the Arabs of Palestine. Thus, said "Falestin," left the Palestine Arabs to themselves and unable to stand up against "British Zionist Imperialism."

Land of Israel, or Eretz Israel?

The faltering of the Arabs continued several months, but failed to hearten the Jews, whose opinion in the main was expressed by Menahem Ussishkin, that Britain wanted not a Land of Israel but a Land of Israel. But the best way of parrying political blows, insisted this distinguished veteran of practical Zionism, was work and more work. He completed his plans for his American journey on behalf of the Keren Kayemeth, while Pinhas Rutenberg, as head of the Vaad Leumi, refused to go to London to represent the Yishuv in the Anglo-Jewish negotiations. The test was came with the 1500 immigration certificates the Colonial Office suddenly decided to offer the Jewish Agency. Less than half the number cancelled six months earlier, when immigration was suspended, this quota emphasized the division in the Yishuv. The Revisionists, and also Mr. Rutenberg, opposed any conversations with the British Government so long as the White Paper stood, and insisted the certificates should be rejected as a worthless sop. The majority, however, was against petulance or politics. The Arabs, on the other hand, held the certificates indicated a retreat by the British Government from the stand in the White Paper, which they claimed was being turned into "a scrap of paper." Arab pressure was renewed and the well-known threats refurbished with a view to the White Paper remaining unmodified. To some extent they were encouraged by Sir John Chancellor, the High Commissioner, who claimed to know that modification was out of the question. The Jewish Agency representatives, negotiating in London with a Cabinet Commission which laboured under the flood of disconcerting messages emanating by Sir John Chancellor, were informed that the withdrawal of the White Paper was out of the question, but reasonable modification was possible.

Jewish and Arab Influences East and West

The interplay of forces which someone described as Jewish influence in the West and Arab influence in the East, between which the Government saw itself bound to hold the balance, with Lord Passfield almost unmistakably siding with the pro-Arab group, became visible once more. The Arabs were almost persuaded they had won their fight since the White Paper was not cancelled, and Zionism as a result had been reduced to a pem-

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colonization movement. Official explanations in London seemed to justify "Reserves" in declaring that all these declarations were clothes containing the ingredients of the Colonial Office bureaucratic kitchen.

Pushes Against the Passfield Edict

The debate in Parliament on November 17, highly satisfactory in its sense of good men and good will on the Zionist side, contained one menacing feature in Dr. Drummond Shiels' hint that there was something unsuccessful in the drafting of the Mandate. He did not venture further, but it was clear to all who pondered his words that from such an admission changes in the Mandate need not prove impossible, even if a change in the Mandatory was for the present unthinkable. Not until months later, when Premier MacDonald's statement to Dr. Weizmann was published on the week-end of the first part of the Anglo-Jewish negotiations, was this spectre removed. And the reeling of pushes in Tel Aviv and Meah Shearim against the "Passfield Edict," lasting in the case of Meah Shearim no less than forty days and culminating in the traditional stones, had by that time run its course.

Sir John Chancellor's Last Year

On the side of the pro-Arab group, Sir John Chancellor proved during the year under review a staunch ally. In September 1929, when he rushed back from England to his blood-drenched post, he had issued his historic proclamation against Arab savagery. At that time he was undoubtedly with the British community in Palestine, which in its wrath had declared the only way to deal with the murderers of Hebron was to shoot one out of every ten. Within a week his proclamation was devitalized at his own hands when he tried equally to apportion the blame between the Arabs and Jews. From that moment on, his siding with the Arab "underdog" was clear to all who had eyes to see. He is the author of the theory in the Simpson Report that in estimating the absorptive capacity of the country for the purpose of Jewish immigration, unemployment among Arabs must be taken into account. The Burden stoppage order has the 150 Jewish quarrymen at Athlit was issued on his authority, though he later rescinded it. It remained for him to find Norman Bentwich, as a Jew constitable to be attorney-general, and the enforced leisure of this distinguished British jurist who had served under Sir John's illustrious predecessors and who has since been offered greater positions in other British possessions by way of reward for being exiled from the Jewish National Home continued to the end.

In small matters as well as in great, the third High Commissioner, whose three-year term runs out with the present Jewish year, displayed a bias which must have cramped his capacity for impartial administration. Owing to some minor incidents on football fields, he banned for a time all matches between British troops and local, meaning Jewish, teams. He defied rulings of the courts, and perhaps laid himself open to contempt of justice, in blocking, by administrative measures, one large land transfer after another. Ever indulging his Arab wards, the High Commissioner muffled the bell when his turn came to carry out definite instructions from London to bring Dr. Weizmann together with the Arab spokesmen in Palestine. He merely communicated to the Arabs that such were his instructions, but they could not of course be forced to do anything about it unless they particularly wished. And the Chief Secretary, acting under his instructions, prevented Dr. Weizmann from visiting Amman to continue in the spirit of friendship the conversations with the late King Hussein and the Emir Abdullah, his reigning son, begun during the visit to the capital of Transjordan by Colonel Kisch and Dr. David Yellin a few months earlier.

A High Commissioner who told the Jews of Haifa that he saw no good reason for appointing a Jew to a judgeship vacated by another Jew in a town with an important Jewish population and not a single Jewish judge, allowed a systematic

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discrimination against Jewish labour in public works. Whether or not he had been deceived by departmental heads whose business it was to implement the provisions of the Macdonald letter regarding the Jews' share in government works, the fact is that even in the agricultural school built for Jews out of the Kadourie fund, the number of Arab workers was more than ten times the number of Jews, not to mention the building of the school for Arabs erected out of a Jewish fund at Tulkarm, where as a matter of course Jews were not found on the scene. The building of the Rockefeller Museum in Jerusalem, also an undertaking under government supervision, is for the present paternity. Sir John Chancellor used his brief private visit to London in May to harden, among other things, the tenants' ordinance so as to render more difficult than ever land purchases by Jews.

In public security he displayed firmness, supported as he was by the presence of troops. He dealt energetically with incitement, suspending one Arab paper after another, although by way of balancing accounts, Jewish papers did not escape punishment, though never guilty of provocation to violence. His action in promptly shutting down "Falestin" for its attempt to revive the blood libel, was sound and exemplary. Persecution of communists was intensified towards the end of his administration.

The Mufti's successful effort to turn Mount Moriah into a pantheon for Moslem leaders was begun under Sir John Chancellor's administration. Whether, as "Davar" suggested, the genius which guided the coup of the Mohammed Ali internment was "diabolical" or not, it is a fact that arrangements for the subsequent burial of Hussein in Jerusalem were secretly made by the Jerusalem government several days before the ex-monarch breathed his last at Amman. He pardoned several of the aged murderers of Safed who were serving life sentences, but made no move in the direction of a re-trial or liberation for either Ussfait or Hishk, the two Jews sentenced for capital crimes after the 1929 disturbances. In dealing with the Jewish Agency, he openly favoured and secretly patronized the non-Zionist section against the Zionist.

Lord Plumer had considered decent administration of the municipalities as a necessary preliminary to national self-government. Sir John Chancellor does not appear to have been upset by the mal-administration of the Jerusalem Municipality. Nor did he consider it unnatural that the places of the three Jewish city fathers who resigned remained vacant, leaving the Jews without voice in the management of a city in which they constitute a majority. In the absence of the Jewish members' effective checking of corruption in the Holy City became only more chimerical than ever.

Perhaps Sir John Chancellor's finest act, second only in importance to keeping the country quiet, was the amnesty he arranged in connection with the approaching census so as to save thousand Jews who in the last ten years were compelled to enter Palestine irregularly as tourists or without proper identification papers. But his administration saw fit definitely to bar from Palestine the tribune of an important section of the Jews, a member of the Vaad Leumi, Vladimir Jabotinsky. His solicitude for the poor cultivator, from which Jews were not excluded, was shown in the remission of taxation at the time the revolutionary legislation about the tenants was rushed through. Before that, on the recommendations of the Johnson-Crosbie Commission, the Government had voted L.37,000 in agricultural loans for food and forage for the farmers whose holdings had suffered from drought and field-mice. No one could have done more than he to coax the Arabs to enter into conversations other than

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London or Jerusalem over the Development Scheme, and it is no reflection on his enjoining powers that the Arabs in public maintained their sabotage to the end, whatever they may have agreed to informally and clandestinely. Sir John Chancellor leaves Palestine without regret. His name remains inscribed on a street in Jerusalem, on which stands the magnificent Health Centre built by Nathan Straus, and which the Jews will always call "Rehov Straus," whatever else the city plan may call it.

Yadjer and Public Security

But for the ghastly crime near Yadjer in April when two young halutzot and one halutz were killed, and the mysterious disappearance towards the end of the year of a halutz and halutza who started out on an innocent excursion and appear to have been swallowed up, there were no serious disturbances. The Passover-Easter season, with the Nebi Mousa dervishry, passed off uneventfully. The clash between the Mufti and the anti-Mufti forces was somehow averted. The Mufti tried to distract attention from his serious quarrel with the Hebron Moslems by arranging a collection during Nebi Mousa to erect monuments over the graves of the only three among the Arab murderers who paid the supreme penalty for their crimes in August 1929.

The breach in the Moslem-Christian camp, deep at the beginning of the year in consequence of the fight over a cemetery in Haifa and the murder of a Christian editor, was superficially healed towards the end; although Moslem-Christian rivalry over the position of Arab advisor on the Development Commission may accentuate the difference once more.

A long-over of the 1929 disaster was the very belated trial and sentencing of several Arabs of the Colonia village accused of attempting to murder the Brom family at Motza, while they or their fellow villagers massacred the Mischeff family. This retarded justice was rather resented by the Jewish community, who regarded it as an infringement of the pence pact signed at Motza. Attempts to revive the anti-Jewish boycott failed, and the old slogan, "Sell the Jews everything but land, buy nothing from them except land" fell largely on deaf ears. There were several attempts to interfere with Jewish ploughing, and a few threshing floors were fired by "persons unknown."

Plethora of Report)

To the plethora of Reports and recommendations, beginning with Simpson on landlessness, running through Strickland on co-operatives, Johnson-Crosbie on the condition of the fellah, and the Wailing Wall, not to mention the Dawbiggin report on police re-organization (never published but slowly being put into effect), and the as yet unpublished findings of the O'Donnell Finance Commission, was added at the end of the year Lord Passfield's dispatch about the Development Scheme, a logical outcome of investigations preceding it. The Jewish side showed a willingness to accept the Development proposals, after the Government's intention to prejudice the new Development Director's work by crystallising the number of so-called landless Arabs was successfully warded off by the Jewish Agency. The regulations regarding the Wailing Wall were accepted on the Jewish side as a *gezar din*. The Government's wariness concerning the Wailing Wall, pending the new regulations, was grotesquely illustrated when the Archbishop of Canterbury was kept from visiting

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it because the Government could not or would not decide whether Moslems or Jews, or both, should be on the pavement to receive him.

Without adequate reason the Government reduced the Jewish Agency's estimate of 1500 immigration certificates for the March-October 1931 quota to 500, making these certificates tenable in the main for immigrants not requiring them, such as relatives and dependants, who may enter without them.

Towards the end of the Jewish year, Arab agitation increased alarmingly over the sealed armouries in some of the Jewish colonies, after the Mufti's effort to fan Moslem passions over the Wailing Wall regulations all but broke down, and the strike ordered on the first anniversary of the hanging of the three Arabs all but failed.

Following on a comparatively uneventful year in which scant progress was made by Jews and the need for retrenchment caused a delay in using the 1500 immigration certificates granted in October, a year marked by drastic reductions in all Jewish national establishments, whose desperate financial situation was the reason for a short teachers' strike after the Passover vacation, the Zionist Congress at Basle, held at last after many postponements, caused a complete reshuffling in the Executive and produced an important change in the Zionist representation vis-a-vis the Palestine administration and the Yishuv. Even before it became clear that Dr. Weizmann would not head the movement after the XVIIth Congress, Colonel Kisch had resigned his office. For nine years a man who felt Jewishly but who had been trained as a Britisher, Colonel Kisch was the Jewish ambassador in his own country. His succession by a non-British Jew is another indication of the change that has come over the Zionist attitude towards Britain.

Infinitesimal as the figure may appear compared with millions of unemployed in the great centres of the world, Jewish unemployment in Palestine continued to cause anxiety, although towards the end of July there was a drop to 2000 unemployed from 3000 in May. The perennial conflict caused by the orange planters' capacity or willingness to pay and the Jewish labourers' irreducible needs (low enough as everyone knows) produced clashes here and there, and the cry "work and bread" followed by arrests, was heard once more in the land.

Modest Achievements

To the few concrete achievements of the year belong the modest beginnings of the thousand family plan; the actual commencement of the building of two hundred workers' cottages at Haifa; the signing of contracts with the Zionist settlers colonized by the Keren Hayesod on Keren Kayemeth land; the impetus to the local products movement; stabilization of Jewish plantations; the decision by the Asefat Haniveharim, or Elected Assembly, to relieve world Jewry to the maximum extent possible of the responsibility for health and education among the Jews in Palestine; the beginning of a return of Jews to Hebron. A salutary fact which may be emphasized more clearly when the approaching census is completed, is the reduction in infantile mortality among Jews by 50 per cent, until it is now lower than in Germany and England, the Emek with its 30 mortalities per thousand holding the record for the lowest infant mortality in the world.

Perhaps the most important steps taken by Government were the signing in January of the agreement with the Iraq Petroleum Company for the pipe line to Haifa, and the survey for the Haifa-Bagdad railway. An agricultural council, with official and non-official Jewish and Arab members, was constituted by government, holding out the promise of co-operation in at least one field, but the government's sincere endeavor to bring about a voluntary agreement between Jews and Arabs on the Wailing Wall, in which a Quaker had also had a hand, dismally broke down.

Paper Bridges

If the Bridge to the Jewish National Home could be built of paper and made to rest on commissions' findings, 5691 would have brought us decidedly nearer to our goal. As the Messianic time are not yet, and bridges of paper cannot be expected to support a movement like ours, the irritating facts and figures, findings and recommendations, piled up the last year had better be allowed to pass into the archives and 5692 faced with fresh determination to do more and find less, whether we find faults or facts.

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The Wabasso Cotton Company, Limited, started business determined to set an unsurpassingly high level of quality in their manufactured textiles. Their name Wabasso is the Ojibwan Indian word for the White Rabbit, well known everywhere as the Wabasso trade mark. And everything they manufacture—every bolt or length of material that leaves The Wabasso Cotton Company Limited's factories, is of full weight and strength, perfectly textured to withstand whatever wear and strain may be required of it.

Many years' bearing the Wabasso White Rabbit trademark have a reputation that is second to none among the product of the world's cotton mills. And the constant pervasiveness is explained by the care with which the raw materials are chosen, and by the conditions under which Wabasso textiles are manufactured.

The Wabasso Cotton Company, Limited began as a small mill on the shores of the St. Maurice River, at Three Rivers, Quebec, in 1900. In the twenty-three years that have passed since the foundation of the company, it has grown and prospered at an amazing rate, a great has been the demand for Wabasso products. Today the Wabasso mill occupies an area of forty acres. It is known as the factory of a thousand windows, on account of the great window space which permits profuse entrance of the fresh air and sunshine necessary for healthful, pleasant work. Here no less than twenty-two hundred skilled workers are employed under conditions that are scientific and modern to a degree, producing the superior Wabasso cottons, bedclothes, etc., with machinery that is safe and efficient as mechanical ingenuity can make it.

Wabasso products compare favourably in both appearance and wear with the best Old Country fabrics. The Wabasso line comprises Sheets, Sheetings, Pillow Cases, Circular cottons, Longcloths, muslin-de-laines, flannelettes, bedspreads, towels, and many other heavy white cottons.

Wabasso plain shade and printed broadcloths and silks (made from artsilk and Wabasso rayon) embody the same faultless quality and perfect workmanship found in Wabasso cottons. The broadcloths especially have unusual wearing qualities, and a striking finish and texture. Furthermore, as well as coming much less, Wabasso silks have much of the richness and soft qualities of pure silk.

Measures are taken to keep all Wabasso patterned fabrics in the forefront of fashion, expert designers are kept busy supplying popular and original patterns and effects. The printing and finishing machines run continuously.

Some of the Wabasso products in greatest demand at the present time are sweet striped sheetings, silk shantungs, plain and printed rayon, plain and printed broadcloth, marquisettes, and printed voile, in several of these high quality and surprisingly low cost, it is little wonder that the fabrics of the Wabasso Cotton Company, Limited are so popular with Canadian women.

NEW IMPORTED CROCHET DESIGNS

It is well recognized that the most attractive and lovable crochet designs come from Europe. Those that are presented here have been selected from several hundred original models brought from France and Italy. Only those that are practical and easy to make have been reproduced here.

In working out any one of the designs, choose thread of a size and texture right for the purpose—for fine edges for handkerchiefs, lingerie trimmings, and infants' clothes; and coarser sizes for luncheon sets and bedrooms and bed linens. Cotton must be used in using out a darned and refined.

Crochet as an Art. Modern women maintain that crochet is a wonderful craft to teach children, as it instills the habit of close fingers and concentration; a rhythmic accompaniment women who use crocheting have for their busy hours at home or who are seeking exquisite trimmings for their homes, find in crochet a perfect medium for finishing edges and for attractive and practical decorations.

Older women find delight in crochet, in making treasured gifts to their loved ones, and in replenishing linen chests. There is a fascination about crochet that is in itself intriguing. Once you crochet nicely, the crochet hook will prove a hard to put down. When you know the joy of creation and have the satisfaction of creating something beautiful and useful, the situation is indeed a happy one.

Needlework date with a purpose is decidedly smart today. Clever trimming becomes more and more popular. Collars and cuff sets are finished with delicate crochet effects. The finest buttons are also available today in the exclusive shops have crocheted edgings. Many towels are decorated with edgings of white and colored crochet. The vogue for colored sheets and pillow-cases gives way only to the revived fashion for decorative pillow cases, which have both crocheted edgings and insertions.

Net glass curtains have their center and bottom edges finished with a crocheted edging. Narrow edgings, such as are shown here, made in white or ecru, prove particularly chic for smart lingerie touches on beautiful afternoon dresses and are equally lovely for delicately fine baby dresses.

Remember that you need a crochet thread of a size, texture, luster, and color or shaded color right for the purpose. You must also be sure that the thread is of a quality to ensure no that it will not break and make your work unlovely. The color must be brilliant so that it permanently washings will not fade it. The thread must be of a texture and luster to harmonize perfectly with the texture and sheen of the fabric that you choose to decorate. Those responsible to good work are found in J. P. Coats Mercer-Crochet.

Lord Beaconsfield, Governor General of Canada, turned the sod for the Montreal Jewish Hospital Monday, August 5. Among those with him in this picture are: Michael Morris, David Kinch, Michael Hirsch, Dr. A. M. Weiseman, A. M. Vineberg, Harry Brentman, Edgar M. Berliner, Rabbi H. Abramowitz, Ald. Weldon, Allan Brentman, E. G. P. Vee, and Lieut. Potter, R.N., A.D.C.

Honorable Honore Mercier

Minister of Lands & Forests

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Samuel Bronfman, Member of the Executive Chairman of the Jewish Hospital Campaign.

E. G. F. Vee, Executive Secretary, of the Jewish Hospital Campaign.

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ZIONIST DIRECTOR TELLS OF CHANGES IN PALESTINE

Marvels of human ingenuity and modern scientific achievement are to be witnessed everywhere in Palestine as it exists today, Rabbi J. L. Zlotnik, executive director of the Zionist Organization of Canada said on his return from Palestine to Montreal.

Stupendous undertakings are in the embryo, involving millions of dollars in investments. The Dead Sea area is now the scene of feverish activity, with long lines of industrial and chemical plants strewn along its shores. A British-Jewish corporation, with unlimited financial backing, is engaged in digging canals and building factories for the purpose of extracting valuable minerals from its depths. It is estimated that millions of dollars worth of chemical fertilizers will be reclaimed by certain inaugurated processes.

Rabbi J. L. Zlotnik, Executive Director of the Zionist Organization of Canada who headed the Canadian delegation to the recent World Zionist Congress at Basle

Harnessing of the Jordan River through the gigantic engineering feat of Rutenberg and the resultant electrification of Palestine are now accomplished facts. The importance of this achievement cannot be overemphasized, Rabbi Zlotnik said, for the entire territory is devoid of coal and oil production. Establishment of colonies in districts heretofore regarded uninhabitable, in the eastern section of Palestine near the Jordan River and on the coast of the Mediterranean to the west of the country, is another evidence of the versatility and enterprise of the Jewish colonist.

The harbor of Haifa is becoming one of the most important and vital spots in the Near East, Rabbi Zlotnik maintained, for preliminary work has been successfully carried on for the piping of oil from the rich Mosul fields throughout the entire territory of Palestine. Millions of pounds are to be spent in this undertaking which will mean a great deal not only to the country, but also to the British Empire, of which it is an integral part.

"On the coast of the Mediterranean Sea, one had miles of orange groves and orchards. Oranges from this district are considered the finest in the world and are today competing with those from Spain and California in the European markets.

Radical changes in every branch of activity have followed the addition of the enlightened and scientifically equipped settlers. Items, never before known to grow in Palestine, such as bananas and grapefruit, are now grown in commercial quantities. New breeds of cattle and poultry are replacing the Arab cows and chickens, which were found to be unprofitable from an upkeep point of view. Experimental farms are activities, aiding the colonists to progress substantially at a minimum cost.

There is, in fact, a general renaissance in cultural as well as agricultural activities, according to Rabbi Zlotnik. Palestine boasts of one of the finest newspaper organizations in the East. Authors are supplying the world with hundreds of books annually, and the Hebrew University is attracting the keenest intellects in the world to its buildings. During a comparatively short space of time, the Jews, moreover, have succeeded in reviving the Hebrew tongue, dead for 2,000 years, as a living speech and one of the official languages of the country.

Regarding the relationship of Jews and Arabs in Palestine, Rabbi Zlotnik believed that there was a general realization that the mutual energy and experience of the Jews and popular was of distinct benefit to the country. Of course, there are differences and misunderstandings to be overcome, as in the case of all state of affairs. Rabbi Zlotnik declined to the belief that the real cause of activity and unrest is due to overcome the economic jealousy grievances of certain groups and classes in the minority. "The latter view disseminated falls in line with the old order of things, trading colonial to the utmost of the exploitation opportunities in a primitive land. A better understanding will be had with Arabs when they realize that the Jew is not out to exploit the land and its people, but to develop it for the benefit of all."

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Miss Betty Plotnick, daughter of Mr. and Mrs. M. Plotnick, 5280 St. Urbain Street, and David Peters, son of Mr. and Mrs. T. Peters, of Ottawa, whose engagement was recently announced

Ruthie, five years old, and Peter, four years old, children of Mr. and Mrs. M. Burshtyn, Hutchison Street, and grandchildren of Mr. and Mrs. A. Tellerman, Park Avenue, Montreal.

HOW THE QUEBEC LIQUOR COMMISSION'S RECEIPTS ARE DISTRIBUTED

Years	Sales	Purchases of Stock, other operating charges, and general expenses		Paid out to the Federal Government for Customs, Excise and Sales Taxes		Net Operating Profit		Revenue from permit and seizures	Total Revenue	Turned over to the Provincial Government, and expenditure on Capital Account		Reserves and surplus	
	Gross Receipts	Actual figures	%	Actual figures	%	Actual figures	%	Net	Net	Actual figures	%	Actual figures	%
1921-22	$ 15,272,801	$ 7,186,335	47.5	$ 5,166,436	33.9	$ 2,804,010	18.8	$ 1,173,900	$ 4,030,910	$ 3,992,108	96.1	$ 143,827	3.6
1922-23	18,096,778	8,904,713	49.2	6,566,086	33.3	3,320,238	17.	1,236,498	4,564,736	4,369,875	95.7	194,881	4.3
1923-24	16,512,781	7,065,777	43.8	7,411,967	37.4	3,417,097	22.5	1,332,273	3,574,321	1,200,504	73.	1,333,771	27.
1924-25	17,987,888	7,104,378	39.7	6,046,343	37.2	4,131,060	24.1	1,327,516	3,462,181	3,080,967	90.3	401,211	8.1
1925-26	19,778,296	7,326,879	38.3	7,270,463	38.2	4,421,305	23.8	1,373,150	3,796,190	3,747,185	99.15	49,135	.85
1926-27	22,425,136	8,897,114	39.6	8,234,009	36.7	3,294,913	23.7	1,464,087	4,779,091	4,028,302	88.8	710,008	11.1
1927-28	24,229,424	9,174,300	38.1	8,737,478	36.2	4,117,048	25.4	1,451,840	7,000,488	6,300,000	85.1	*1,109,608	14.6
1928-29	27,067,430	9,626,400	35.6	9,334,620	34.5	8,044,232	29.8	1,644,343	8,685,267	8,000,000	82.7	1,688,267	17.3
1929-30	27,539,995	6,224,247	33.3	9,298,967	33.8	8,449,292	30.7	1,611,321	10,060,613	10,280,728	102.0	209,112*	2.0
Totals	$178,852,308	$77,113,354	39.9	$68,653,564	35.4	$47,126,170	24.3	$12,644,114	$59,770,284	$54,020,198	90.4	$5,730,086	9.6

*Deficit. The amount turned over to the Government was in excess of the year's profits.

It is hardly said that the Table has not been prepared according to strict accounting practice. It was not our intention to present here a complete and a absolutely exact statement of the Commission's financial affairs. ... the Balance sheet which will be found in the annual report of the Commission ... revenue and the uses to which it has been put. We believe that the public wishes to have such information ... and this is our reason for so preparing it.

It will be remarked that ... during the nine years 1921-1930, the Federal Government has levied the sum of $68,653,564 ...

[illegible]

... the Commission is operated under the authority ... for the benefit of the Government and the population of the Province of Quebec ... [illegible]

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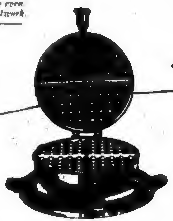

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1931 — 5692

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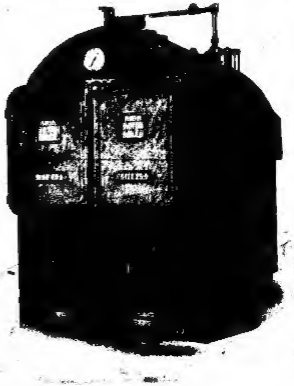
Dr. Anatole Plante

Member Legislative Assembly
for
Mercier Division, Montreal

Extends Greetings
to the Members of the Jewish Community
on the occasion of the

ROSH HASHONAH
1931 5692



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Arthur Cohen, President, Toronto Federation of Jewish Philanthropies.

M. H. Epstein, Chairman of Board, Toronto Federation of Jewish Philanthropies.

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The New Enna Jettick's again stress the supreme importance of comfort and maintain their superior fitting qualities, their arch support feature and their snug heel. Enna Jettick shoes are exclusive with Simpsons in Toronto. All fittings AAAAA to EEE. Sizes 1 to 12

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Sewing Group, Jewish Girls' Club, Affiliated with the Toronto Federation of Jewish Philanthropies

Mothers' and Babes' Summer Rest Home, Main Building, Bronte, Affiliated with the Toronto Federation of Jewish Philanthropies

Charges of Maternity Aid Society, Affiliated with the Toronto Federation of Jewish Philanthropies

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WINTER'S COMFORT SHOULD BE PLANNED *This* MONTH!

DON'T let next winter be like all the others that have come and gone. Have your Fess Automatic Oil Heating System installed *Now* . . . while memories of the discomfort and drudgery you endured during the past heating season are still fresh in your mind. Don't put up with coal and ashes for another winter!

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Y. M. H. A.

(Continued from page 16)

not only justifies its balanced ideals, but it also throws much light on the whirling, grouping, unanalysed, sapping, bewildered, hopeful organism which is the Jewish body politic on this continent.

In a world of changing standards, in a generation which is witnessing amazing changes in society, in economics, in spiritual values, the Jewish youth on this continent is more than ever at sea. He not only has to square himself with general world conditions, but he is under the necessity of interpreting movements and tendencies within the Jewish fold which are rapidly changing the whole range of Jewish group organization.

At this time therefore, information is all important. Old instruments of Jewish education (in the broad sense of the term) have been tried and found wanting. The great mass of Jewish youth cannot be absorbed by existing institutions, and it has been found that thousands of Jewish young men and women are growing up as quasi-Jews in a colourless, aimless, and careless milieu, a perfect picture of mal-adjusted living.

The Y.M.H.A. is a new weapon developed by the Jewish body politic to defend our group life against the corroding effects of mal-adjusted citizenship. Whereas the objectives of older types of institutions has been to force exclusivism upon Jews in the fond hope that such exclusivism will insulate the Jewish people against the shocks of toppling standards, the Y.M.H.A. proposes to infuse such sturdy, honest, rational and loyal Jewish content into the lives of Jewish youth, that artificial exclusiveness will become an archaic and wholly unnecessary policy, and per "issue" will be founded on broad understanding. The Y.M.H.A. recognizes the fact that the world has moved on since the days when the Jewish community was an unassimilable unit, and attempts, by means of harnessing and interpreting every modern development, to strengthen the fibre and guide the aspirations of the thousands who come under its influence, so that assimilation as generally understood will become incompatible with reason.

In this effort the fundamental philosophy of the Y.M.H.A. is that the achievement of the largest Jewish aspirations, be they in the field of nationalism, benevolence, art or scholarship, depend exclusively upon the virility of Jewish communities in the diaspora. Such group virility it is the purpose of the Y.M.H.A. to foster. This group virility should find expression in healthy bodies, steady hearts, aggressive minds, and a positive type of Jewish loyalty. Towards the achievement of these qualities all activities in the Y.M.H.A. are dedicated. From this point of view, physical education and athletics, secular projects like the Y.M.H.A. Evening High School, cultural projects like the Drama, pedagogical efforts like club programs and classes in Jewish History and Literature — all have positive value in the general development of a fluid, morally sound Jewish youth generation.

This general objective is of much greater significance than the mere vapid desire to "keep boys off the street." The Y.M.H.A. is not a social service agency in the narrow sense of the word. It is a public service instrument developing respectable new methods to replace respectable old methods for the purpose of creating a constructive Jewish life in accord with the changes wrought by time.

The educational efforts of the Y.M.H.A. in Montreal have not yet had time for complete fruition. Epoch making in the life of our community has been the complete assumption of responsibility by the directing body of the Association, for a broad educational policy designed to put into practice the theories so earnestly evolved by the Educational Committee. The moment the community at large recognizes the significance of these theories and the promise of our practice, a new power and a new fire will have entered the bounds of our communal life.

Y. M. H. A. of Montreal Pledges Its Efforts for Jewish Education

BY ISAAC DINER, *Chairman, Committee on Education*

I. Diner, Director of Y.M.H.A., Montreal.

Raising itself above the realm of purely recreational activities, the present Board of Directors of the Y.M.H.A. has clearly vaunciated the responsibility of the Association for its growing program of Jewish Education. Two years of effort have given fruit. A tradition of educational interest and cultural endeavour has been established. The stamp of approval placed by the Board of Directors upon this tradition has the effect of placing the Association in the foremost rank of the consciously educational institutions of this City.

No corporate body can become an educational force by simply declaring itself such; and were the declaration of the Board of Directors unaccompanied by definite work done and objectives gained, it would be but an empty nothing. As matters stand, however, 1,537 individuals took a definite and beneficial part in the educational program of the Y.M.H.A. during the season 1939-1931, and such a response necessarily called once and for all the impression (which unfortunately continues to persist in some quarters) that the Y.M.H.A. is as foreign to cultural endeavour as Zionism is to some members of the Jewish Agency!

In taking stock of the educational situation the Board of Directors were highly critical. There was no self-patting on the back. All of us, Educational Committee, the Executive Director, were at one in declaring that there is no cause for feeling as-

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NEW YEAR

A. RAGINSKY
President of the
Progress Spring Bed
Limited
Extends Heartiest Wishes
For a
Happy and Prosperous
New Year

creatively proud of the intensive branch of the educational depart ment. Numerous use for them of leeting our deliberations on the con tract there was a well considered cura ed distribution of every workman in our educational structure, and the Board pledged its whole hearted sup port to a more integrity, more ag dressive, more influential education al policy.

In adopting with utmost enthusi asm the Report of the Educational Committee, the Board gave hearty endorsement to the distributive of this report. Some of these are quoted be low as an indication of the Board's policy.

The Board of Directors will be re quired to determine the healthmate functions of the Y.M.H.A. in the gen eral scheme of Jewish education which is slowly forming in this City, and it will be called upon to decide the extent of emphasis to be placed in our program upon intensive educa tion and cultural endeavor as such. The total phases of our educational policies will have to be determined during the next two years.

Your committee thinks out the challenge implied in this basic pol icy. That anything which concerns Jewish youth is a direct concern of the Association. We are the only youth organization on a mass scale in this City. Because the only true youth organization to one in which large numbers come voluntarily, with out compulsion.

Your committee feels therefore that we should keep it seldom opportunity, and be content to our duties. If we do not develop upon a program of sup ping especially with the unfavorable situation in Jewish education in this City. The present circumstances call for an intensive and effective edu cational policy."

* * *

"An individual Bible acquainted with the tenor of the "I" and consciously thinking that it is pe formed exclusively along athletic lines, might ask. What concern is it of the "Y"?

If this narrative definition of "Y" purposes is correct, then what does the "Y" stand for? Is the "Y" nothing else but an athletic institution as it is reported to be amongst those who don't know us? If that is the case then the Jewish community would be justified in not supporting an Ins cause why should an athletic insti tution be sectarian?

"Because the "Y" is the institution which embraces the largest number of unaffiliated Jewish youth within its fold, it should be most concerned with serving that youth to the best advantage of Jewish life and whatever other institutions are ineffective, the Y.M.H.A. is in duty bound to take a broad Leaders of Jewish thought in America have long stress ed the conviction that the Y.M.H.A is the logical institution to concern itself with this task. The

"Y" Movement, because it has been entrusted with the care of our youth, would be false to its trust if it fai ed assume its highest responsibility in Jewish education."

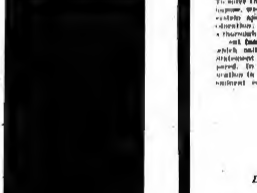
* * *

The Association has grown up, side by side with the vigorous athletic and health program in our marching strong and lusty program designed to bring transmission and cultural thought to a new generation of Jewish young men.

Wanted: Co-ordination in Educational Matters

BY S. E. SCHWIDERG,
Member, Committee on Education.

Like every other Jewish communi ty on this continent, we are con fronted with the task of bridging the gap of unbelievably extent between the older and the younger generations. Here, as elsewhere, the relationships of the Jew and of Jewish Relig ion to be brought exemplified in the vast majority; the Jewish word in town has only a few, while thousands of our children, who should be ready to at least fundamental instruction in Jewish history, traditions, and literature, are being overlooked. The former is universal, a product of the times; the latter is a condition particular to our Jewish communities. Both present somber aspects which we must keep before us if we are to attain an objective evalua



S. E. SCHWIBERG,
Member, Committee on Education, Y.M.H.A. of Montreal.

tion of our educational system and to bestow its gifts upon the greatest possible number.

A true picture of educational effort in Montreal will discover three glaring disproportions. Prior to the plentiful summer allotment of funds to the education of our youth, Whole hundreds of thousands are being invested in bricks and mortar, individuals and organizations devoted to strictly educational and cultural endeavour are struggling with inadequate budgets and are weighed down with deficits. Second is the remarkably small percentage of our children who attend our educational institutions. Out of 11,000 Jewish children in the City of Montreal, between the ages of eight and fifteen, who should be under our care, approximately 1,500 attend the United Talmud Torahs, approximately 250 are enrolled in the Jewish People's Schools, and in one or two smaller schools such as the Peretz Shule, and 350 attend Sunday Schools. The balance, constituting the great majority, either receive indifferent private tuition or none at all. Third is the apparent unwillingness of those

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The Educational Value of Physical Education

BY S. A. LEVY

Director of Physical Education, Y.M.H.A. of Montreal

The goal of all education is a sound mind in a sound body. The goal of physical education, as sponsored by the Y.M.H.A., is the promotion of health, strength and efficiency by the establishment of a satisfying and healthful interest in active exercise.

The dependence of the mind upon the physical body is so great that mental development cannot properly advance if the mind is constantly diverted by thoughts of physical pain or physical incompetence. The foundation upon which all health work is built, is education. The most accidental constitution which heredity or nature ever gave to mental man will quickly deteriorate and to of no avail without the guardianship of educated intelligence. Those men who recognize the direct relationship between rational exercise and good body tone are quick to join the Y physical education groups.

By a generous provision of nature, it is possible for the Human Machine to function while several members are "missing". The owners of these marvellous mental systems, despite life never knowing the joy of muscle exercise, have kept a high grade of fitness and even first class "working gears" to make it. They have failed to learn that it pays to give the undeveloped Human Machine the same loving care that they exercise on the automobile.

It is not enough that our physical education program carry on the normal body development. It must definitely, physical education pro-

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of change, rest, play or recreation has its place — formal exercise, serious games, fonds of skill, or health lectures.

While it is instinctive for youth to play, it becomes necessary to develop in the adult the need for activity. Being old is not being old in years. It is leaving behind or losing the quality of youth — that spirit of adventure and success, curiosity and playfulness, that freedom from too much responsibility, anxiety and strain.

Middle age, the most responsible period of life, especially needs what requires three leisure states of mind being, and the energy releases they provide. The Y.M.H.A. physical education program is a blessing to the man in middle age, for it fills a very definite want in his routine of living.

For twenty-five years the tendency has been to increase speed, until we have reached the age of little rest. The consequent tire is interpreted as a need for more exercise. Being too busy for reading and more exercise, the man of today may drink more coffee or alcohol or use more tobacco, either to arouse stimulation or to procure rest. When he does more himself to action, it is unconsciously and erroneously, must by at week-ends to his own distress. He adds to his self burden by plays more sets of tennis, he hikes farther in a single afternoon. Even matter-for-fat pleasure has become "speed and distance" at tension instead of with relaxation.

In this age of short cuts and mechanical inventions to minimize labor, there arises the natural tendency to avoid muscular activity. It is of extreme importance that we do not neglect the most fundamental of all human impulses, the instinct to activity. The truly efficient man employs all the forces at his command for developing and keeping his body and mind at their best. He advises regular exercise for radiant health and efficiency — and moreover, he takes it.

MANY JEWISH HOMES HAVE BEEN DECORATED BY LOUIS PISTONO

Louis Pistono and Company, St. Denis Street, makers of fine furniture have done much to create an atmosphere of distinction in many of the Jewish homes. The most select of craftsmanship and the most delicate of carvings in combined with choice woods. Louis Pistono will design anything you desire in furniture exactly as you wish it. You may choose to have your upholstering done from lovely tapestries to harmonize with your draperies. A visit to this manner of interior decorators will please you. For further information telephone Lan. 4348or Louis Pistono & Co., 4366 St. Denis Street, Belair 8733.

PRINCES IN EXILE

(Continued from page 10)

Aviv and Haifa? Belief in the st makes the act possible. The vision for the act, however, will not engender from emergent democracy in the making. The things most worth while having in life come from a small minority, from an individual or individuals who, as in the case of Weizmann and Jabotinsky, strive in their souls an amazing measure of all their people's hopes and suffering and a vivid consciousness of its past, a vision of its future, who are conscious of all its defeats and whose hearts vibrate to all its emotions.

With the Jews it does not seem to me principally a morbid kind of cantankerous jealousy that animated a Congress in keeping—Weizmann and Jabotinsky out of the presidium. It was the fierce individualism of a people that always fires off passionate tirades about race-solidarity, but just as often refuses to sacrifice its own ego to the group, or submit to leadership. This hunger of the Jew for individualism, because of his being the most intelligent race in the world, made him murmur thirty days after Moses had led him from the House of Bondage. It made him repudiate Herzl to a large extent as the man's own life-time. Today it miracles Chaim Weizmann and refuses to enlist the brilliant talents of a Jabotinsky in the work of national redemption.

What men they are these two Princes in Exile! Is there any other people on earth that can point to any two leaders of its own so steeped in universal culture as these two? Chaim Weizmann, tranquil and suave, an insinuating personality, who can smile with fine intent while a storm lashes about him. A man whom the late Lord Balfour compared to Metternich for charm and fascination. Whether you accept his views or not, whether you are an ardent Zionist or whether you reject the whole theory of Jew-

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nationalism as a dangerous chimera, Weizmann has an alchemy that makes you love him. Nor can anyone deny that Dr. Weizmann is a man of great mind and high accomplishments.

And Jabotinsky! The Burning Bush personified! A brave man and a modest man, a square hitter, whose consuming passion and love for Eretz Israel compels even his most cynical opponent to admiration. Yet radical and revolutionary as he or his friends may think him, he is at heart one of the most traditional men in the movement.

In an unguarded moment, after a roaring mass-meeting at Antwerp to a small group of friends I saw his eyes grow dreamy as he spoke of the quietness of a study, of the consolation of books and the haven of learning. A traditional Jew! The Yeshiva-bocher grown up in a matter of fact world. Or can it be that it was the atmosphere of cloistered Flanders, that made one immortal Fleming exclaim, "I have sought rest in everything, but have not found it, safe in a little corner with a little book," that filtered into the sensitive spirit of Jabotinsky that moment? Nothing comes amiss to his spirit: the Homeric poems and religious doubt; Victorian literature, and German philosophy; the French theatre and English diaries; Polish history and Russian politics —Cape Dutch! For he has just added mastery of that exceedingly difficult language to his immense store of linguistic ability in the course of a six weeks' visit to South Africa. Who is the most typical Jew — Weizmann or Jabotinsky?

Weizmann must be seen away from the tumultuous trappings of a congress, as a witty causeur in the drawing rooms of diplomacy, cautious yet brilliant, the fire in his smouldering black eyes under control, a man endowed with the saving grace of humor, not taking himself or the world too seriously, graceful and dignified, a man whose very stature commands respect and whose finely wrought head seems shaped for dreaming. Weizmann is the type of Jew whom the late Edmund Drumont might have imagined as the secret counsellor in the ante-rooms of popes and emperors in that fantastic world-conspiracy of the arch anti-Semite's vile fancy, clever and learned, polyglot and brilliant, suave and adaptable, seldom roused to anger, cool, detached, yet inexorably pushing for his goal.

In truth Weizmann is most at home in the chancelleries and in diplomatic negotiation. They are apt to sit in wondering silence in the salons of the Quai d'Or, I was told, when Weizmann calls. Here at last is a worthy match for the spiritual

D' j' ever ?

by —

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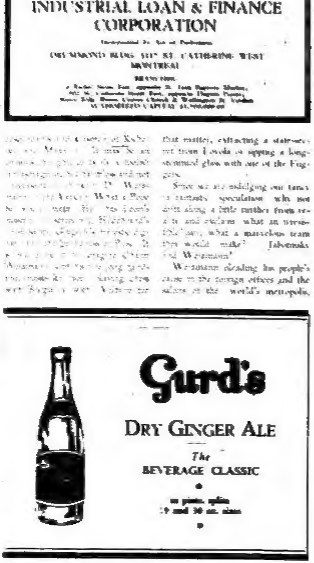

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gliding from court to court, and fabulously preaching Jewish nationalism with fiery eloquence in the assemblings of his own people, displaying as he knows how, with scrupulous logic or with the flavor of a humanist, Nature would the world have seen so thrilling an interpretation of so high and chivalrous a purpose?

Both are soldiers in a sense, spiritual soldiers, with clean hands and earnest faces. Both march swiftly and bravely. Both are inspired by the same ideal. Both are capable of stupendous efforts. In the romance of Jabotinsky and Weizmann there would be abundant material for the student of economics, psychology and ethics. As it is, in Weizmann's career — from mud-hovelled Motele to Sait Rezius, Versailles, Hogshead and London, there is the startling miracle of the Jew's adaptability led to its apogee. It is sometimes charged by his opponents that he is an Easterner, an East European Jew. But there is not a single Jew in the West, including the utmost ends of Western civilization, who equals Weizmann's in the degree he is steeped in Occidental culture.

If there is not a breath of realpolitik in Weizmann, neither has Jabotinsky the slightest natural bent for counterfeiting. Unselfish, tireless, heedless of personal comforts — few people realize what is costing Jabotinsky his apostolate of Zionism with a heart as soft as a child's, in spite of the ferocity that he can muster for an attack, with a colossal belief in the future of Israel and the Land of Israel, Jabotinsky puts one in mind of Mazzini, the man who paved the way for Italian freedom. Jabotinsky's hold on the Jewish masses is tremendous. It makes no difference whether he speaks in Warsaw, in Capetown or Amsterdam. His multitudinous audiences are spellbound. He preaches a new religion, a religion of sacrifice and duty to the Jewish Fatherland. It is a tribune of the mettle of the Orateur. He burns for his ideal and it burns in him like an access of flame; he is sick, physically sick and stifled when the brightness of its future is obscured as recently when England committed the unspeakable crime of murdering political hopes. Every Israel in his master-passion. Jabotinsky is the type of man who would willingly sacrifice himself, obliterate himself from the scene if in doing so he could advance the cause of his fatherland. There is no vanity, or self-seeking in the man.

To a non-Jew, like myself, I must admit it, Jabotinsky and his ideology rather better than Chaim Weizmann's. Jabotinsky speaks in a language that the non-Jew understands. His vigorous assertion of Jewish rights is also our way of telling of Irish freedom, of Slovene self-determination or of Flemish autonomy. I am afraid the Cecils and Whitehall have never always understood Dr. Weizmann. Dr. Weizmann is wrapped in a mantle of mystery which seems to lose his composure. It may be sure self-discipline or a cool stoicism that he has in common with the Anglo-Saxon masters of the world's genius, sections of the Palestine population but somehow or other, as such as a blessed malediction exerts, comes from the depth of the soul's feelings are apt to stir us more profoundly. We must cry out our rights to these Englishmen," said M. Franklin-Bouillon recently in the French parliament, "lest they take our dignity, for assent to their tactics."

Impassiveness, imperturbability were always considered essential prerequisites of the diplomat. Dr. Weizmann has both. He knows and it may not him a lot — how to hide the storm that is raging within. But the diplomat often conveys

...e impression of a lack of order, ...t he is as necessary as bread in ...e machinery of a people's cause. ...e, more perhaps than the turbulent ...ntenant, is busy laying the foun...ation stones and planning the fu...ture. But his determination not to ...n quixotic sentiment, his subtlety ...nd fear of pitching his hopes too ...igh have little appeal to the mass. ...he heart of a people warms the ...ost who flinches before no sacri...ce, who is willing to stake all in a ...o-operate struggle. Such a man is ...ahotinsky.

In a sense Weizmann and Jabotinsky complement each other like Cæsar and Maxentius. The Jewish people can ill afford to leave these prizes for long in the shadow of exile.

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The cornerstone for a monument to Dr. Lazarus Ludwig Zamenhof, the founder of the International Esperanto language was laid in the Polish town of Bialystok, where Zamenhof was born in 1859. Over 700 delegates of the International Esperantists' Congress, recently held in Warsaw, attended the ceremonies.

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GOD AND MAN

(Continued from page 13)

god's sheriff, physician's mechanique and a complete outfit of a chemical laboratory, set out to open for himself the magic box of the universe, to reveal its secrets and to enter the Kingdom of God. The first attacks were very successful. Many superstitions and misconceptions stored up in man's mind were scattered to the winds. It happened that man, observing for centuries the world around him, has formed imaginary opinions on the nature and properties of all ordinary and heavenly bodies. These opinions and speculations were transmitted to posterity with the result that, instead of serving as a basis for further research, they became traditional truths in which nobody dared to doubt. Finally they also became tinged with traditional sacredness associated with religion. Some theologians even degenerated such beliefs. Theology decreed the shape of the earth and the movements of the stars.

The advance of science caused man to give up his old cherished notions. Instead of a flat little earth covered with a dome-shaped roof, man accepted the world as an enormous space, measured by millions of light years, containing planetary systems in unthinkable numbers. Man accepted also the idea that no outside power is needed to hold the heavenly bodies aloof and to control their courses every day as long as the power of gravitation was once tested in them they must circle as they do. Man also learned that the world is older, much older than he could imagine. Man has not accept many other scientific discoveries and they will cause no harm to his religious outlook. In this respect science renders a great service to religion. Man does not have to be ashamed to outworn delusions as to the physical nature of the world just because they were formed in our remote ancestors. Religion, stripped of all such unnecessary attachments, becomes more powerful and appealing. There is, now, a growing conviction of the impossibility to solve the mystery of nature through physical and instrumental observation and to interpret the riddle of the universe in terms of matter alone. Whether God is "the Great Mathematician of thinker and the world one of His pure thoughts," as one scientist puts it, or He is "the unknown source of a still continued process of creation of new cosmic energy," as another scientist puts it, or He is still "the Good old Shepherd, creator of heaven and earth," one thing is almost certain: He can never be taken into prison to be kept under human observation. There will always remain something beyond the reach of human mind to be classified as belonging to the region of the unknown, and region being of the very inestimable greatness that religion claims for God.

Of late, the relations between man and God have taken on an entirely new form. The tendency is, now, not to deny God his Throne but to deprive him of the power to reign, to render him less essential to mankind. Science, the rapidly growing child, undertakes to take away from God the dominion over man. Man shall depend no more on God but on science. In a great many emergencies, man is already turning his face more to science than to God. Where our ancestor prayed fervently to God for rain to grow his bread, the modern man invents a system of irrigation that renders him independent of favors from above; where the old mother prayed at the bedside of her little girl, dying probably from diphtheria or appendicitis, the modern mother turns confidently to the aid of the hypodermic needle and surgical knife; where the old mariner prayed to the stars for favorable winds to carry his sailing boat, the modern sailor relies upon other powers, steering and receiving radio messages from all corners of the world while safely gliding the stormy sea. Man learns to control, to adjust and even to dictate the powers of nature and to harness them to work for his comfort and security. Man may soon learn also to dismiss from his life all the gamble and chance that hover presently over him. He may eradicate disease, secure himself against poverty and not be afraid of any surprises for there will be none. He will know exactly what he may expect from life and what will be his lot. Such are the predictions of science which races in competition with the old order of the universe. What will, then, become of religion? Will it be pushed away into the background of man's mind. Will man never entirely his relations with God?

The attitude of religion toward the above stated prospects is rather optimistic. It recognizes that, though the sense of human helplessness has diminished substantially to man's religious feeling, still, it was not its sole cause, and, therefore, the disappearance of the cause does not necessitate also the disappearance of the other. Man desires to see God not only for the sake of his blessings. There are higher, much higher motives in this

ardent yearning, though they were kept in the eclipse owing to the more ancient claims laid upon religion by man's wants and needs. Even the early man may have felt vaguely in his heart, looking at the beautiful sunset, the very same feelings and longings that are classified as cosmic religion by modern man looking into the infinite space open now before his eyes. The association of the satisfaction of man's earthly desires with the sublime vision of God marked the fall of man and was followed by a curse from which man will struggles to liberate himself. When this will be reached man will regain his former nature. Man's relations with God will not be severed, they will, rather, enter their final and most interesting phase. Liberated from the earthly struggle for his security and for the satisfaction of his physical needs, man will rise himself spiritually and attain such new heights, that they may possibly enable him to reach the long desired glimpse of the personal reality of the world.

Rosh-Hashana is, according to tradition, the Day of Judgment on which life or death, wealth or poverty, joy or misery is decreed in heaven for everyone on earth. Yet there is no reference to it in the leading prayer of the new year, Uhmaina-Rach). Instead of praying for life, contentment and other earthly blessings we pray for the revelation of God's glory on all mankind and for the elevation of mankind to worthiness of it. How it must have been the ideal of religion in the minds of the composers of our prayers! It was an ideal of a pure religion with no earthly elements in it. Higher above the valley of man's earthly habitation, on pinions of eternity, floats religion, like a ray of light, illuminating the path of man's progress on the way to revelation and complete unity of God and Man.

OF INTEREST

I wonder how many people really know what possibilities wall paper has? One has but to visit the modern showroom of Raoul Maloney, on McGill College Ave., and there to inspect the newest and best in wall paper designs to be convinced, and to want to possess to redecorate. For the non-creative taste, there is a fine selection of pleasant papers suitable for every room. For the more daring and creative, there is a range of modern papers, with designs that are the product of ART MODERNE. What fascinated me most, was the group of papers that lend to make the very most of mere wall papers that give some foreground a background of wall. Your readers or some bedroom a lovely garden pattern. These are so arranged that each wall gives a different aspect and effect in charming.

There are panels that are the works of fine artists, depicting the best that the painters of China, Japan, Europe and our country can produce. For the nursery there is a scene of animals in colour, showing children at play. One such border is in black silhouette on a cream ground. Then there are cutouts of animals and birds, as decorative and of educational value too.

Have you ever thought of using Japanese grass-cloth on your walls? The wife of one of our political leaders has used a lovely tan shade of grass-cloth throughout the downstairs storey of her house. The effect is lovely. Raoul Maloney shows this interesting wall covering in a wide range of colours.

There is nothing finer to the discriminating taste than the room furnished in a veneer that represents wood panelling. This too Raoul Maloney can show you in varied shades and patterns. Whether you are in need of ideas for one room or a whole building. Visit the store on McGill College Ave. The result will gratify you.

Betti Heiman, the daughter of a well-known Hamburg Jewish family, was awarded the prize of the International Federation of University Women for the best piece of scientific work by a woman. Miss Heiman, who is 23 years old, holds a scholarship at the University of Halle in Indian philosophy.

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The business firm of J. S. Mitchell & Co. Limited was developed under the able direction of the late Mr. J. S. Mitchell, and it now holds a high position among hardware establishments in the Province of Quebec and the Dominion.

Over fifty years ago Mr. J. S. Mitchell became interested in the hardware business and became a partner of Col. Lawlor, under the firm name of Lawlor & Mitchell.

At Mr. Mitchell's death in 1926, business continued under the direction of his son, Mr. M. M. Mitchell until 1928, when a reorganization took place, and Mr. J. C. Newman was appointed President of the Company and Mr. C. W. Murphy Vice President and General Manager, under this new administration business has continued to expand.

The store which is advantageously situated on Wellington St. facing Strathcona Square, is an ideal location, and the wholesale and retail departments are complete in every respect.

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This firm so favourably located in Sherbrooke, the hub of the Eastern Townships, is bound to flourish and to play a great part in the future life of the community which it has the pleasure of serving.

Eugen Bloch, brother of the famous dermatologist, Professor Iwan Bloch, was appointed Swiss consul-general in Australia. Bloch has been Swiss consul at Sydney for the last ten years.

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DEVELOPMENT OF FEDERATION

(Continued from page 41)

tions are not discouraged here and it is hopefully anticipated that the Campaign for 1933 which is to take place the last week of the year for $175,000 will go completely, and, it is hoped, will result in not only wiping out the existing deficit and providing adequate funds for the needs of 1934.

Federation has been particularly fortunate in its leadership. It has the earnest and patient guidance of Edmund Scheuer, the first Treasurer of a solid foundation for future growth and development was laid. That foundation, assisted by an active group of public spirited citizens, Mr. Scheuer set an example in leadership and effort which will never be forgotten. For the first four years — most trying and difficult period — Mr. Scheuer was President. He was succeeded in office for two years by Elias Rogers, who further assisted in the goodwill of the various elements of the community in behalf of Federation. Rabbi B. H. Brickner followed for three years and was succeeded for four years by Harry Rosenthal. Percy Hermant was President for the next two years. At the election held recently Arthur Cohen, son of the late Magistrate Jacob Cohen, was elected President. Associated with him are Honorary Presidents, Edmund Scheuer; Chairman of the Board, M. H. Rinzler; Vice Presidents, Charles Dunlop, David Freedman, Samuel Krowitz, H. L. Nasmith; Treasurer, A. Bernstein; Honorary Secretary, Dr. A. Brodie.

The other members of the Board of Directors are outstanding Jewish representatives of the community. These are Chiefly elected Trustees to the Board, ten retiring and being elected each year. In addition to the elected Trustees there are Trustees representing different organizations and institutions. The present Board consists of the following members:

Elected Trustees: Jake Aisen, Mark G. Cohen, I. Harris, M. H. Rinzler, H. Freedman, M. Gelber, N. L. Nasmith, H. H. Perkins, H. Reisbeck, Joseph Schwartz, B. Bennett, Arthur Cohen, D. Dunkelman, Egmont Frankel, Mark Levy, Billy Marlen, I. Pullan, N. Rosenberg, M. M. Samuel, L. Singer, L. Gelber, P. Hermant, A. Overmeister, D. Lavine, Mrs. H. Marks, M. Mendelson, H. M. Smith, A. Rosenthal, Sigmund Samuel, A. J. Tarshis.

Representative Trustees: H. Brantstone, C. I. Benjamin, Mrs. M. Hyman, Dr. A. Brodey, Mrs. H. Davis, Mrs. C. Freiman, Mrs. H. Imerman, Mrs. Egmont L. Frankel, Mrs. B. H. Frankforter, J. Gelber, S. Harris, Mrs. P. Hermant, S. Kaufman, I. M. Kosoloski, B. Kramer, Dr. A. Lipson, D. Lavinson, I. Marcus, Mrs. M. Melamed, H. Phillips, Ralph Raphael, Mr. Shapiro, Mrs. A. A. Simmonds, Mrs. M. S. Till, B. Weber, H. Weiss.

During the first four years of Federation the following acted as Executive Secretaries in the order given: Mr. Meyerhof, Alt. Morris Spector, Miss Mabel Morris, Mrs. L. H. Lovetsky. The first Executive Director, 1931, Samuel B. Kaufman, was appointed in 1931. Joseph A. Wolf succeeded him for three years to be followed by J. L. Cohlman, the present Executive Director, who is now commencing his fifth year in this position.

Rabbi Brickner prior to his departure from Toronto was instrumental in the establishment of the Rabbi Brickner Scholarship in the School of Social Science of the University of Toronto. That is 1933, under the chairmanship of Joseph Thrush, a fund was raised by voluntary contribution and a large and beautiful building was purchased at 179 Beverley Street and dedicated as a fitting tribute to Edmund Scheuer. The building is known as Scheuer House and contains on its 1st present the administrative offices of Federation. Family

...elfare Bureau, Federation Health ...mmittee, Federation Employment Bu...reau, Jewish Big Sisters, Federation ...ocational Bureau, Hebrew Free Loan ...ssociation and the Jewish Immigrant Aid Society.

With the passing of time many changes took place in the functional activities of the affiliated organizations within Federation. The Co-operative Board, the Montreal Hebrew Maternity Society, Mount Sinai Dispensary and the Legal Aid Society were reorganized as one organization now known as the Family Welfare Bureau. Mrs. Charles Dratnick has given of her time and energy as Chairman of this extremely important department since the establishment of the Bureau. She is still the active head of the Family Welfare Bureau and many of the members of the present Board were members of the original group that was organized. The Bureau has as Supervisor, Miss Dora Wilensky.

During the first year $12,000.00 was expended by the Bureau. Each year witnessed a steady growth and for the year ending December 31st, 1930 the really imposing sum of $60,000.00 was disbursed by the Family Welfare Bureau.

At the present time Federation consists of the following constituent organizations:

Family Welfare Bureau, Jewish Children's Home, Jewish Boys' Club, Jewish Big Brothers, Jewish Boys' Camp, Jewish Girls' Club, Jewish Big Sisters, Jewish Girls' Camp, Hebrew Maternity Aid Society, Mothers' & Babies' Summer Rest Home, Branto, Mount Sinai Hospital, Hebrew Free Burial Society, Medical Service Bureau, Federation Health Clinic, Employment Bureau.

Camp Sinai Brith on Lake Couchiching takes care of 200 boys during a season at a permanently owned camp. The Jewish Girls' Camp, takes care of 100 girls under the supervision of a special committee appointed by the local Council of Jewish Women, and has a permanent camp, located in the Georgian Bay district. The Mothers' and Babies' Summer Rest Home, at Branto, during the 1930 season looked after 46 mothers and 46 children. This work is all subsidized through the treasury of Federation. The Jewish Boys' Club and Jewish Girls' Club are the recreational and cultural organizations for the young boys and girls.

The Jewish Big Brothers and Jewish Big Sisters take care of the interests of the juvenile delinquents. Not a single Jewish boy and girl has been committed to an institution of correction in over three years and at the present time there are no Jewish juvenile inmates in any institution of correction in Toronto.

The Maternity Aid Society looks after the interests of expectant mothers with pre-natal and post-natal care, supplying layettes and also special nourishment for mothers and young children. Foster home care for infants is also cleared through this organization.

The Children's Home on Amelia Street provides institutional care for orphaned children up to the age of thirteen and also supervises foster home placement. The two most recent organizations within Federation are the Health Clinic and the Employment Bureau.

Federation is consulted by all authorities with regard to any measure of community planning. Non-Jewish private agencies as well as public agencies of all descriptions hold the work of Federation in the highest regard and co-operate to the fullest possible degree.

GOOD WILL MARCHES ON

(Continued from page 10)

justice in industry for the unemployed.

Christian youth, too, seeks fraternity as citizens with Jews. In a number of cities like Evanston, Ill., Pittsfield, Mass., Denver, Colo., the way that Baltimore young people took is being emulated. In friendly federation they are preserving their unique individuality as Jews and as Christians but they are recognizing that as American citizens they stand shoulder to shoulder for justice, mercy, and peace. Indeed, young peoples' societies through the church federation movement are using quite commonly a discussion outline prepared by the Federal Council of the Churches' Committee on Goodwill, which deals with anti-Semitism and its remedy. In connection with a Data Book that has been prepared giving case material compiled by experts including Rabbi De Sola Pool, Mr. Bruno Lasker, Rabbi Goldstein, and Dr. Rubinow, as well as Christians, these discussions get down to fundamentals.

I cannot over-emphasize the fact that Christians are taking this initiative of their own accord through the Federal Council of the Churches. Dr. Cyrus Adler of Philadelphia, Judge Alfred M. Cohen of Cincinnati, Judge Joseph Proskauer of New York and other wise leaders are consulted from time to time by Dr. Cadman and his Committee.

5692 1931

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but the initiative and the drive rightfully is taken by the Protestants who are in the majority of students.

At the same time there is a continuing body called the National Conference of Jews and Christians, with a strong community program across wide in scope.

The start of the National Conference seminars hardly needs to be repeated, for its mention such names as the following brings to the minds of most people the important work the seminars are accomplishing:

St. Louis, Mo.
Baltimore, Md.
Seattle, Wash.
Syracuse, N.Y.
New York, N.Y.
East Bay Conference

Out of the many seminars are growing small but important groups of people in various cities who are taking the leadership in a long-time educational program. When strains arise between Jews, Catholics and Protestants they take action usually without publicity. For example, in Syracuse, N.Y., the leading Baptist Church was scheduled to present the Freeburg Passion Play. The minister did not realize the harm that the showing would produce. The Seminar Committee held a hearing, discussed it and were informed about the issue involved. Dr. Bernard C. Clausen withdrew his support, and cancelled the contract. He preached to a congregation of 2,000 people upon the new light that he saw. When the play came unsponsored by the churches it was a financial failure. Dr. Clausen now is going to spend two months examining all of the Baptist Sunday School material, and instruction methods that have to do with attitudes towards Jews and Catholics. Moreover, in Syracuse Dr. Clausen, with Rabbi Bemeleid of the Conservative Synagogue, and other Christian and Jewish leaders, has submitted a petition to the Board of Education asking for the deletion of "The Merchant of Venice" from the public school courses, and telling why this picture of Shylock does harm. Syracuse is only one of many cities where work is being done.

Again, the college conferences which met this year on 40 campuses, some of the inter-collegiate conversations, can be brought to mind by mentioning a few random samples: University of Illinois, University of Maryland, University of Michigan, Rollings College—Florida, Massachusetts Agricultural College, Antioch College—Ohio.

The National Conference of Jews and Christians of which I have the honor of being Co-Chairman with Hon. Newton D. Baker and Prof. Carlton, J. H. Hayes carries on the seminars and conferences where Protestants, Catholics and Jews meet. This Conference is becoming an increasingly important body. During the year just closed it has reached 134 communities, some of these occasions being interstate and some inter-city. The calibre of men and women who are taking the lead in this program includes outstanding lawyers, educators, clergymen, business men, and women prominent in their communities. As the new year comes I want to call special attention to the United States Seminar which the National Conference will convene in Washington February 3 and 4, 1933. There, just before the Washington Bicentennial celebration, the National Conference will have two days of discussion on religious liberty and mutual understanding. The sessions will be open to all, and readers of this article are invited to write to the National Conference of Jews and Christians, 200 Fourth Avenue New York, for the program.

While progress is being made, no one should expect an immediate Utopia. The ways in which the masses behave change very slowly. We must be patient, and realize that the most effective work to overcome the prejudices of centuries is

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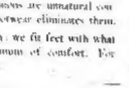

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...ational efforts which takes a ...reat deal of time and intelligent ...work.

It is a fact, because of which ...ical minded Christians are deeply ...ngrained, that many employers ...use to employ Jews even though ...has been proven time and again ...hat Jewish employees are just as ...efficient, loyal and reliable as any ...others. It is also a fact that there is ...discrimination against Jews in the ...professional and educational world. ...This is in evidence in many colleges in the undergraduate and ...graduate departments, as well as ...in the faculty itself. Another aspect ...of anti-Semitism is not nearly so ...serious in itself—social discrimination which manifests itself especially ...in barring Jews from certain private schools, hotels and clubs. While ...in itself this is not very important, ...it has serious consequences; it is almost certain that to a greater or lesser extent these anti-Semitic demonstrations in the social world will carry over into the economic world, and even into political thought; and ...what is still more serious it is building up a spirit of intolerance which reacts to the psychological disadvantage of both Christian and Jew, and thereby undermines character. While this prejudice continues in spite of the goodwill movement, the heartening fact is that gradual educational work will have effect in the long run. It is having effect. There are, of course some things on which Christians and Jews have fundamental differences—these will continue. We want to preserve individuality and encourage intergroup respect.

In considering this question of "Good Will" as it affects Jewish-Christian relationship it is of great importance, especially for Jews, to remember that this is only one phase of a bringing about of better understanding between all groups; Religious, Racial and National. Jews because they have suffered for so many centuries from prejudice and oppression should be particularly sensitive to the horrors of all prejudice and give sympathetic aid and assistance to all minority groups suffering from the oppression of majorities. I feel certain that anti-Semitism cannot be entirely eradicated until every man shall love his neighbor regardless of race, creed or color. Efforts to bring about better understanding must not be limited to Christian-Jewish relationship but should extend to all inter-group relationships.

On the whole the year opens with great hopes for further advances ...ment of Good Will in this country. A strong and ever larger group of non-Jews are alive to the prejudice that exists and are doing their utmost to eradicate it. We Jews should work with others to bring about a spirit of understanding and brotherly love, but in so doing we must be careful and discriminating. It has been charged that some groups are not sincere in their efforts to bring about good will and this is probably true. To us the real test of sincerity is whether the group recognizes the equality of Judaism as an ethical force, with such organization we can cooperate wholeheartedly. If, however, a group feels that we are lost souls who must be converted to be saved, we cannot but look upon their profession of good will with suspicion. The difficulties are great, but by cooperating with those who are sincerely trying to bring about good will, mutual understanding and respect, we can make progress a little more rapidly than by each going alone.

Aroused by reports that Jews themselves are responsible for grievances against fellow Jews in employment, Pisgah Lodge, No. 46, B'nai Brith, of Detroit, Mich., has chosen a special committee to investigate conditions and seek data that will throw light on the problem. The committee, headed by Morris Black-en and Henry M. Abramowitz will seek information on the general employment situation and plans to approach employers reported as having been motivated by prejudice when hiring help, with a view of urging them to offer an equal chance to Jews.

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What Price Jewish Education?

The "Overproduction" in Jewish Communal Institutions

By Nathaniel Davis

DO YOU KNOW:

If it is true that there are too many Jewish schools?

How many pupils are enrolled in Jewish elementary schools?

How many children are receiving no Jewish education?

If such a thing as the United States are successfully meeting the issues in Jewish education?

If it is true the Jewish teachers in New York are overpaid?

How Jewish schools can best weather the storm?

Overproduction, among many other things, has been blamed for the economic depression, and we have heard the charge that in the matter of Jewish communal institutions there has also been overproduction. The enquiring readers, especially, have come to us a considerable amount of criticism, and the economic crisis has certainly revealed that many of these have been built not on well-founded financial plans but on ill-founded optimism says The American Jewish World.

Whether or not there are too many or too luxurious centers, no one will contend that there are too many Jewish schools. The most elementary fact with regard to the Jewish educational situation in America is that there are too few Jewish schools. The fact is that the number of Jewish children receiving a Jewish education is considerably less than fifty per cent of the total. The American Jewish Year Book, Volume 31, reports that in 1927 there were 200,000 pupils enrolled in Jewish elementary schools. Of this number, however, 100,000 attended Sabbath schools where the Jewish education they receive hardly deserves the name. The report fails to tell us how many Jewish children of elementary school age were not enrolled in Jewish elementary schools in that year. But if we consider, as we may reasonably do, the number of Jewish children of elementary school age throughout the country as being two and a half times as large as the number in New York, then it may be computed that there were approximately 250,000 such children in 1927 who were not receiving any Jewish education.

No, it cannot, certainly, be charged that there is a superfluity of Jewish schools in the country, and a view of that fact the question of how they are facing at the present depression is a very important one. It manifests no doubt on the vital need of Jewish education for the Jewish and survival of American Jewry. In economizing needs in the centers no doubt are a luxury that may easily be dispensed with — but what will become of American Jewry if the processes of Jewish education, feeble enough at ready are still more enfeebled?

There is no doubt that the depression has dealt Jewish education in America a severe blow. This does not mean that fewer parents are sending their children to Jewish schools. Its enrollment in these schools has, in fact remained about the same, but a large number of children have to receive tuition than in previous years. Moreover, to balance their budgets, the Jewish schools have always depended on other sources of income besides tuition fees. They have had to depend very largely on contributions as well as to come from the so-called "affairs," most of which are the work of the ladies' auxiliaries. Many of these schools have been enabled to continue by the work of these "angels." The depression has seriously affected these supplementary sources of income, besides obliging a reduction in the income from tuition fees. Another source of income for the Jewish schools is found in the so-called central agencies, like the Federation and the Jewish Education Association in New York. These agencies, too, have in many cases reduced their allotments to the Jewish schools, although the Jewish Education Association has made no reduction in the scholarship grants to the New York schools on its list.

It should be noted, however, that the various large Jewish communities of America show no uniformity with regard to the manner in which the depression has affected the Jewish education situation. Detroit, for example, instituted a new method of collecting tuition fees, with the result that in 1930 a greater income was derived from that source than before. In St. Louis also there was no increase of late per cent in tuition fees. On the other hand, in Cincinnati the number of "free"

(Continued on page 120)

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RABBI STEPHEN S. WISE

(Continued from page 18)

... to Heaven, if not to the Soviet leadership for redress is that Jews ... not cherish and safeguard their racial and cultural integrity without ... ming suspect and even punished as counter-revolutionaries.

The German Republic is being shaken to its depths and its economic ... ities beset all its people. Thanks to the rise of a malodorous adven... and the confused disciples of Hitlerism, German Jews are in dan... of being regarded and penalized as the authors of the nation-wide ... which weighs most heavily upon them.

Jews of Salonica, a commercial isle of measurable security in the ... of Eastern strife, were fallen upon by the organizers of a raid which ...ged Jewish homes and property and life. And all on the spurious ...d even ludicrous charge that Salonican Jewry was in league with Mace... ian intransigeants. As if Manchester Jews should be punished on the ...rge of giving aid and furtherance to Sinn Fein separatism! Acute ...omic distress assails Mexico, together with the rest of the world, and ...most immediately the weapon of economic boycott is raised against the ...erched little Jewish shopkeepers and peddlers, as if these were answer... ble for an economic visitation which is world-wide in range.

Poland is in the depths of economic misery, perhaps in part because ... new economic and industrial problems have not been steadily and ...edly faced. Lo and behold! the framers of Polish policies impose crush... taxes upon the Jews, denying them in a thousand ways their share ... access even to the mineral opportunities of a land and government yet ...be saved from the consequences of administrative irresponsibility.

One reverts to Palestine, most authentic of Jewish rights and hopes! ...and, as if the adventure of pioneering were not sufficiently exacting of ...is sons and daughters, the Palestinian Government, with the sanction of ...aking the mild displeasure of the Colonial Office, "facilitates the estab...shment of the Jewish National Home," by brutally cynical disregard of ...andatory obligations and Jewish rights.

Whence shall come our help? Not through impatient insistence upon ...miraculous reversal of mankind's mood! If the heart of humanity is ...be softened toward the Jew as symbol of its eternal challenge, it will ...come about in part through insistence on the Jew's part that justice and ...phteousness are not copybook precepts nor prayerbook formulae, but im... peratives which for mankind to violate is to invoke inextricable moral disaster. 'Tis long here we stood only as signs and tokens of the world's wearing injustice! If spiritual power and ethical passion still survive in us, the hour is at hand for the Jew in all lands and under all circumstances to lift up his voice like a trumpet on behalf of righteousness that will not compromise with the unrighteousness of the present social order as these affect all men and not merely himself; on behalf of justice that will never, never again, whatever the consequences, assent to the horror of war wherein men slay their brothers.

Our own way is clearly marked. To stand for and with humanity in the pursuit of the loftiest ends of life! Firm and unbowed, together to insist upon the cessation of injustice to the Jew! That the Jew, every Jew be equal to himself, "denying not the God in himself," thus helping to affirm and achieve God in human lives and works.

A year of such illimitable hope and fadeless faith to YOU for us and all mankind! For we are

"the people that sorrow,
that have no treasure but hope
No riches laid up but the memory of an ancient glory."

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WHAT PRICE JEWISH EDUCATION?

(Continued from page 188)

pupils has reached fifty per cent of the total, while losses from the *entire* have been separated from practically every other community. In practically every community, moreover, the Jewish educational institutions have suffered a decrease in income from the Federations or central agencies. This decrease has ranged from about eight per cent in New York to about thirty per cent in Philadelphia and fifty per cent in St. Louis.

The Jewish schools have made heroic efforts to adjust themselves to the situation. They have economized in every possible manner. They have abandoned all measures of expansion. They have made energetic efforts to increase their tuition fees. Classes have been consolidated and the teaching staff reduced in some institutions, also, there has been a reduction in the salaries of teachers, and some schools have engaged inferior teachers at lower salaries.

The ability of human beings, and of the Jews especially, to adjust themselves to trouble is something to marvel at. Yet it must be borne in mind that so far as the Jewish schools are concerned there was never any margin to speak of between their expenditures and the irreducible minimum. Even in prosperous years many of them were always on the ragged edge of starvation. Today many of them are subsisting on a starvation diet. Nevertheless they manage to subsist. The schools hold on with the desperation born of the consciousness of their high mission.

It is not enough, however, that the schools should survive. What is equally important is that the Jewish educational standards which have been built up at the cost of so much agony and toil and sweat should not be destroyed. It is important that there should be no throw-back to the days when there were no standards at all. It is this consideration that brings into painful relief the emergency through which Jewish education is now passing. It is this consideration that must stir the friends of Jewish education to still greater efforts and sacrifices.

Naturally, the men and women who have experienced most keenly the troubles and anxieties that have befallen the Jewish schools are the Jewish teachers. You will find among them a considerable amount of gloom and pessimism. Nevertheless there seems to be nourishing basically optimism in the Jewish temperament that has run through in defiance of all conditions and sentiments. It is this unconscious optimism which lends the hope in a time of stress and stringency to prepare for the better days to come.

This Jewish trait came to the surface only recently at a public meeting held in New York under the auspices of the Jewish Education Association for the distribution of licenses to Hebrew teachers. It was the first successful distribution of licenses to Hebrew teachers in the history of Jewish education. Previous attempts to organize a license system for Jewish teachers failed because of the failure of the teachers to co-operate by applying for licenses and the failure of school administrators to employ licensed teachers only. This time more than eighty per cent of the Jewish teachers in New York have already applied for the licenses, and a considerable number of schools, among them the largest and most important, have pledged themselves to employ licensed teachers only.

It is remarkable and yet profoundly characteristic that the period of depression should have been chosen to inaugurate this unquestionably epoch-making advance in Jewish education. The success of this step is to be ascribed principally to the very teachers from whom you will hear little else but pessimism with regard to the situation.

The Jewish schools are meeting a serious crisis, but they are meeting it in a way, in some respects, set Jewish education in America back, but it will in other respects probably advance it. Friends of Jewish education will be able to say *post eventum* if the crisis will have the effect of rousing the Jews of America from their state of lack advised indifference to the problem on which their future as a community depends.

Rabbi M. Hijazi, of Hamamat, was received by leading members of the Spanish Government, including President Zamora, when he called on them to discuss the possible reopening of the famous synagogue in Toledo. Rabbi Hijazi, of Argentine also recently visited Spain.

The Imperial Theatre

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Confirmation class of Shaare Zion Synagogue, Montreal. Front row, left to right, Hazel Weiner, Ida Cohen, Sybil Levine. Back row, left to right, Lionel April, Rabbi Julius Berger, Bertram Vineberg.

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The Society was founded in 1906 by Nathaniel S. Fineberg, K.C., who became its first president, and its members included young men and women who are now prominent in the communal life of Montreal. The Honorary President, at that time, was Rabbi A. Mendola DeSola and the Treasurer was Mr. Alex Hart. Although it was one of the first young people's societies in the community, unlike other institutions of the same nature it has had an unbroken and uncorrupted existence. Many of its earlier members are now members of the congregation and active in the congregation's work.

In the early days of this society, the meetings were held in the vestry-rooms of the synagogue, which, although beautiful as a house of worship, lacked modern social equipment. As the needs grew greater, many improvements were brought about for the greater comfort and convenience of these meetings. The annual ball, which has now become a feature in the social life of the Jewish community dates back to the inception of this society, so that the coming annual ball, which will be held this December, will mark the 25th annual event. At these affairs about 600 people attend.

After a somewhat precarious existence, when the membership had already dwindled down to some twenty two members, strenuous efforts were put forth to re-invigorate the society and, for the past eight years, it has shown remarkable growth and strength, so that

continued on page 125

Bernard R. Ettenberg, Vice-President.

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From the Minister of Lands and Forests of Quebec.

In extending greetings to the Jewish community of Canada on the occasion of their New Year, my sincere wish is that it may open to brighter horizons for the Jewish people, as well as for all others. The 12 months which have lapsed has been a time of testing for all peoples, a period of deep sorrow in many instances, especially for Jewish communities in far-off lands.

There have been, however, some heartening developments in respect to that great dream which has possessed the Jewish people during the centuries, namely, the restoration of Palestine as a homeland, and it may be safely asserted that the dream is in train of realisation, and that the sacrifices made, often at the expense of great pain and suffering, will meet with full measure of return.

In our own country, the province of Quebec as well as in other provinces, we have witnessed troublous times, yet the Jewish people upon entering a New Year may confidently anticipate that the clouds are less dark, and that in the realm of racial harmony the progress which has been made has been decidedly emphasized.

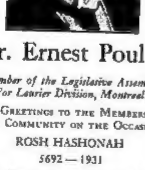
To all my Jewish fellow citizens I wish a Happy New Year.

HONORE MERCIER.

From the Minister of Public Works and Labor of Quebec

On the celebration of the New Year and the Day of Atonement, I am pleased to extend my best wishes to the Jewish citizens of Canada.

J. N. FRANCOEUR.



Dr. Ernest Poulin

Member of the Legislative Assembly For Laurier Division, Montreal.

EXTENDS GREETINGS TO THE MEMBERS OF THE JEWISH COMMUNITY ON THE OCCASION OF

ROSH HASHONAH

5692 — 1931

and wishes to express his appreciation for the support of his Jewish constituents, who with foresight and liberal mind returned the Taschereau Government.

HON. M. GABIAS

Member of the Legislative Assembly for St. Henry Division Montreal

Extends greetings to the members of the Jewish Community

HAPPY NEW YEAR

ROSH HASHONAH

1931 5692

Rosh Hashonah Greetings

From the Lieutenant-Governor of Quebec

The Lieutenant-Governor wishes to express to the Jewish element of Canada his esteem for their great qualities. He feels satisfied that the Jewish element is imbued with the Canadian spirit. Canada is our country, and it should be the aim of all its citizens to make it great.

The Lieutenant-Governor hopes that this new year will bring happiness to you and to all those who are associated with the Jewish High Holidays in celebration of the New Year and the Day of Atonement.

D. B. PAPINEAU.
Lieutenant-Colonel, Aide-de-camp to the Lieutenant-Governor, Henry George Carrol.

YOUNG PEOPLES' ASSEMBLY
(Continued from page 123)

today is one of the most virile societies in the city. It makes an annual contribution to its funds and publishes the Synagogue Monthly Bulletin.

Miss Jennie C. Erdrich, Treasurer.

Miss Miriam L. Isserman, Secretary.

Some 3 years ago, two members of the Executive of this Assembly were appointed to attend the Convention of the United Synagogue of America in New York.

Meetings are held every three weeks and programmes are intellectual and social. There are usually about 300 persons present. Other features are the annual formal at home for members only and summer outing, usually an all-day boat-trip. Plans are being formulated for the celebration of the Society's 25th anniversary. Newly-elected officers are: Honorary Presidents, Rabbi Charles Bender and Capt. Wm. Sebag-Montefiore; President, Dr. Abe Benjamin; Vice-President, Bernard B. Ettenberg; Treasurer, Miss Jennie C. Erdrich; Secretary, Miss Miriam L. Isserman; Chairman Executive Committee, Charles Wolfson; Synagogue Representative, Harry H. Livinson; Ex-Officio, George Kirschberg. The opening meeting of this season is scheduled to be held on Monday evening, October 5th.

In front of the Main Building, Jewish Girls Camp. Affiliated with the Toronto Federation of Jewish Philanthropies.

Personality

3 attractive Monarch-Knit Suits from the C. N. E. Style Show.

THE UNAFFECTED GRACE THAT WOMEN OF DISCRIMINATING TASTE LOOK FOR — DISTINCTIVELY — IN EVERY THING — STAMPS THE NEW MONARCH-KNIT FALL SUITS WITH A PERSONALITY THAT IS AS FLATTERING TO THE WEARER AS IT IS IN HARMONY WITH THE MANY VARIED OCCASIONS FOR WHICH THE KNITTED SUIT IS WORN.

MONARCH-KNIT
SPORTWEAR

Rosh Hashonah Greetings
Personal — Toronto

5692 A Happy New Year 1931
Mr. and Mrs. H. Alexander, and family,
43 Rusholme Park Crescent, Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. Alspector and family,
10 Bellevue Ave., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. Andrews and family,
48 Northcliffe Blvd., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. M. Auerbach and sons,
"Lawelles Blvd., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. D. Bealler,
859 Adelaide St. West, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Charles Bochner, and son Lloyd,
90 Bernard Avenue, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mrs. Ida Brooks and daughters,
204 Douglas Drive, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. I. Brooks and son,
524 Palmerston Blvd., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. A. Carson and family,
540 Euclid Ave., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. F. Clouth and family,
664 Yonge St., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. I. Cohen and family,
864 Manning Avenue, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. A. Cohen and son,
129 Gorevale Ave., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. I. L. Cohen, and family
408 Clinton St., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Wm. Dunnenberg,
318 Spadina Road, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. S. Duvernoy, and son Harold,
Apt. 1, 142 College St., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. J. Dvorenfield and family,
100 Roxdale Heights Drive, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Solomon Esern and daughters,
549 Palmerston Blvd., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Maurice Frankfort and family,
494 Palmerston Blvd., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Rabbi and Mrs. Maurice N. Eisendrath,
224 Inglewood Drive, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. Friedmann and family,
41 Regal Road, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Paul Frumhartz and family,
301 Crawford Street, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. Geberig and family,
17 Ivy Avenue, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. K. Geller,
277 Montrose Avenue, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. F. Gerstein and family,
114 Lauder Ave., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. D. Golby and family,
2001 Bloor Street W., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Max Gold and family
224½ Simcoe St., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Dr. and Mrs. I. M. Golden,
662 Bathurst St., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. L. Goldmein and daughter, Florence,
236 Keele St. Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mrs. R. Goodman and family,
42 D'Arcy St., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. J. M. Green and sons,
1397 Queen West, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. S. O. Greisman,
117 Clinhohme Ave., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Dr. and Mrs. I. L. Hamill, and family,
4 Poplar Plains Crescent, Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. F. S. Hattner,
7 Killarney Road, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mrs. A. Jackson and family,
2 Bethlen Ave., Apt. 1, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

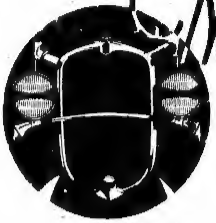
5692 A Happy New Year 1931
Mr. and Mrs. Jos Kaplan,
15 Delavan Ave., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Rev. Israel and Mrs. M. Kaplan,
47 Row Park Drive, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Jay Kasler and family,
126 Garfield Avenue, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mrs. E. I. Kenen,
50 Bernard Avenue, Toronto
Extends to all her friends and relatives her best wishes with the compliments of the season.

(Additional Greetings on page 137)



New—The ABSOLUTE SENSATION OF MOTOR CAR VALUES

The Frontenac Six

A CANADIAN-BUILT CAR

NEW IN NAME NEW IN DESIGN AND STYLE NEW IN PERFORMANCE
NEW IN SPEED ATTAINMENTS

DOMINION Motors Limited is proud to announce the *new Frontenac Six* . . . . in the low price field . . . . This new automobile, embodying the most advanced engineering principles, design and workmanship, establishes a new high mark in the purchasing power of the Canadian dollar and introduces for the first time a group of quality features which, until now, have been confined to the high price field.

Warranted for one year, or 10,000 miles, against defective materials and Workmanship.

Among these features are the new *Automatic Starting Switch . . . . *Selective Free Wheeling . . . . Red Seal Continental Motor . . . . Double Drop Frame . . . . and Steeldraulic Brakes. In addition there are many other qualifications which immediately stamp this fine, Canadian built automobile as "the absolute sensation of motor car values". See the new Frontenac Six to-day.

**Automatic Starting Switch and Selective Free Wheeling standard on Deluxe Models.*

Standard Sedan Delivered in Toronto
$975
FACTORY EQUIPMENT

Sold and serviced by Durant dealers everywhere.

Product of

DOMINION MOTORS LIMITED

TORONTO (LEASIDE) CANADA

In Memoriam

IN MEMORY OF
Nathan Schonach
Our beloved father
Departed on February 5, 1931
We mourn our loss.
Children Leo and Nathan Ziegler

IN MEMORY OF
Rose Silverman
Our beloved mother
Departed on April 21, 1929
We mourn our loss.
Children, Nathan and Leo Ziegler

IN MEMORY OF
Louis Shuster and Louis Shuster
Our beloved mother and father
Departed on July 1, 1930, and
February 11, 1922.
We mourn our loss, daughters
and sons.

Rivkin
Cigmen
of the
Lunn
Offer Cheer.

IN MEMORY OF
Joseph Andrews
Our beloved son and brother
Departed on August 30, 1927
We mourn our loss, father, sisters,
Charlotte, Cecille and Lillian

IN MEMORY OF
Lucienne Creed
Our beloved daughter and sister
Departed on March 23, 1931
We mourn our loss, father, moth-
er, sisters and brothers.

IN MEMORY OF
Florence Berger
My beloved wife
Departed on July 17, 1930.
I mourn my loss, her husband.

IN MEMORY OF
Joseph Andrews
Our beloved brother
Departed on August 30, 1927
We mourn our loss, Charlotte
and Maxwell.

IN MEMORY OF
Fanny Bochner
Our beloved wife and mother
Departed on September 30, 1930
We mourn our loss, husband and
children.

Rosh Hashonah Greetings
Personal — Montreal

5692 A Happy New Year 1931
Mr. and Mrs. M. Adelstein, and family,
1019 Sherbrooke West, Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Hy. Rosen, and family,
11 Cote St. Catherine Road, Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Edward Clamen and family,
4211 St. Urbain Street, Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. N. Clark, and family,
5417 Dagenais Avenue, Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. W. Cohen and daughter Sessem,
5178 Bruckner Ave.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Samuel Finkelstein,
100 Victoria Avenue, Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Lewis Freedlander and sons
274 Villeneuve West
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Rubin Goldman, and family,
4198 Morell Avenue, Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. S. Goodman, and family,
4637 Jeanne Mance, Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Lyon W. Jacobs, and family,
5491 Westlorne Avenue, Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. Marcus, and family,
4447 Esplanade Avenue, Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. J. Morson, and family,
961 Querbes Avenue, Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. H. Shapiro and family
1140 Addington Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. J. Shiye, and family,
4807 Sherbrooke West, Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. S. Weiner, and family,
5030 Park Avenue, Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. Richer and family,
250 Bloomfield Ave., Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Adolph Leibovitz,
5714 Park Ave., Montreal
formerly of Thetford Mines.
Extend to all their friend, and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Louis H. Bernstein, and family,
46 Queen Ave., Sherbrooke, Quebec.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Montreal's Hotel of Distinction

Dancing to dreamy music and at the Mount Royal Main Dining Room you will enjoy delicious food and be assured that every need will be met in the manner of refinement.

The La Salle Dance serves to serve you in a manner so comfortable as you can be sure to know that when you leave you will come back.

Dinner Dance 7 to 9 p.m. — Supper
Dance 10 to closing

Music by Jack Denver and his Mount Royal Hotel Dance Orchestra

Mount Royal Hotel

Extends to its Seasonal Greetings

VERNON G. CARDY, Managing Director. Phone Manor D'Youville 1161

Rosh Hashonah Greetings
Personal — Montreal

5692 A Happy New Year 1931
Mr. and Mrs. Adolph Aronson and daughter, Ruth, 6546 Bradeen Ave., Notre Dame de Grace.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. A. B. Alexander and family, Victoria, B. C.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. Bezar and son, 5156 Bradeen Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. A. Bezal and family, 5147 Vendome Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Dr. and Mrs. J. Bernhaker, 4880 Park Ave., Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. Berlind and family, 420 Elm Ave., Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Phillip Blond and son Jul. 5011 Victoria Ave.,
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. I. Binmer and family 4180 Decarie Blvd.,
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Julius Bergman, 4815 Jeanne Mance St., Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. I. Brickin 5171 Notre Dame de Grace Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Lt. J. G. Budyk, 5001 Ste. Famille St.,
Extends to all his friends and relatives his best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. J. A. Bonner, and family, 436 Elm Avenue, Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Morris Bornman and family, 1914 Westmount Blvd., Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Joseph Cohen, 1700 Marlowe Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. David Cummings, 3050 Grey Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. A. Darvin and family, 1451 Montclair Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Louis Diner and sons, 721 Claremont Ave., Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Harry Dachelbaum and daughter, Sylvia, 817 Dollard Avenue, Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

734 St. Maurice St. MONTREAL.

5103 Hadley St. MONTREAL.

THE
CANADIAN
CARBONATE
LIMITED

take this opportunity of wishing their Jewish customers a very happy and prosperous New Year and trust that the pleasant relations now existing will long continue.

Branches:—
HALIFAX TORONTO HAMILTON
ST. BONIFACE EDMONTON VANCOUVER

Happiness!

THERE is no market price for happiness. Yet to possess it, is to have all that is worth while. A Savings Account has been the first step towards happiness for many men and women. Why not take that step today?

The Royal Bank of Canada

5692 A Happy New Year 1931
Mr. and Mrs. Oscar Paarman,
2060 Metcalfe Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. I. Feldman
and family,
2150 Sherbrooke St. W.,
Haddon Hall, Apt. 5
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Moe Feldman,
1368 Vendome Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Sol Feller and sons,
246 Stewart Street,
Ottawa, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Dr. and Mrs. S. H. Feldman
and children,
9555 Park Ave.,
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Arthur Finestone
and family,
5446 Vendome Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. S. Fox and family,
4891 Henri Julien St.,
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. Samuel Feesd,
4179 Colonial Ave.,
Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. R. Goldman,
4198 Marcil Ave.,
Notre Dame de Grace.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Simon Goodman
and daughter, Enid Reicha,
5433 Brodeur Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Harry Gordon and son
Paul Leon,
4067 Vendome Ave.,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Bob Goodinger
and family,
4263 Esplanade Ave.,
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. W. Goodinger
and family
1467 Prudhomme Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. S. Greenwood
and family,
1831 Marlowe Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. L. Hamer,
and family,
5100 Hutchison St.,
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Miss Freda Hapner,
4413 St. Lawrence Blvd.,
Montreal
Extends to all her friends and relatives her best wishes with the compliments of the season.

5692 A Happy New Year 1931
Dr. and Mrs. Sol Harris,
1122 Notre Dame St. W.,
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. S. Hittig,
1145 Lajoie Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. P. J. Hoffman
and family,
4149 Esplanade Ave.,
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. Hopmeyer
and family,
750 Sennet Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Walk-Over
Advance Fall Styles

Modish footwear in charmingly clever patterns . . . . shoes of all feathers for all occasions . . . . in the Walk-Over array of Fall styles.

WALK-OVER

290 Yonge St. — Toronto
1119 St. Catherine St. West — Montreal

Approximate Calories per ounce
Peanuts..... 160
White Bread..... 75
Whole Bread..... 65
Cream..... 84
Eggs..... 80
Chicken..... 55
Poached Eggs and Spinach (30c. at most restaurants)..... 200
Bag of Planters Peanuts..... 5c.
Two poached eggs on spinach (30c. at most restaurants) has 200 calories against 200 calories for a 5c. bag of Planters Peanuts.
Planters Peanuts are as delicious as they are wholesome.
Be sure you are buying Planters—look for "Mr. Peanut" on the glassine bag.
PLANTERS
SALTED PEANUTS

THE CANADIAN MARCONI COMPANY

offer its "VIA MARCONI" *facilities* — for overseas greeting messages and extend to its friends of the Jewish Community Heartiest Greetings for the feast of Rosh Hashonah

1931 NEW YEAR GREETINGS 5692

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. B. Horlick and family, 2076 Maplewood Ave., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. I. Kauffman and family, 324 Elm Ave., Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Miss Pauline Konigsberg, 4624 Hutchinson St., Montreal
Extends to all her friends and relatives her best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. Samuel Klein and son Leonard, Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. J. Kaufman, and family, 724 Upper Belmont, Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. V. J. Klein and family, 1363 Lajoie Ave., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. A. Kohoe and daughter Helen, 4130 Sherbrooke St. W., Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Dr. and Mrs. Max Kolber, 262 Villeneuve St. W., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. S. Krakower and sons, 6135 Durocher Ave., Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. I. Kugelmass, 4061 Esplanade Ave., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. Jacob Kushner, 422 Prince Albert Ave., Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. S. Laing and family, 3521 Girouard Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Dr. and Mrs. Joseph Lande, 5165 Park Ave., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. I. Lande and family, 39 Hakon Ave., Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. J. M. Lande, 403 St. Joseph Blvd., Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Dr. and Mrs. Nathan Lande, 3559 Park Ave., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. A. Lazare and daughters, 417 St. Joseph Blvd. W., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. Charles Lazarus and family, 2027 Mansfield St. Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. H. Lazarus and family, 3562 Vendome Avenue, Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. S. Leckner and daughters, 4624 Jeanne Mance St., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. Sam Levine and family,
650 Ontremont Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5682 A HAPPY NEW YEAR 1931
Mr. and Mrs. M. Liverman, and family,
720 Victoria Ave.,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5683 A HAPPY NEW YEAR 1931
Mr. and Mrs. Julius Levine and daughters,
475 Melrose Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5684 A HAPPY NEW YEAR 1931
Mr. and Mrs. Samuel Myers and family,
754 Stuart Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5685 A HAPPY NEW YEAR 1931
Mr. and Mrs. H. Marcovitch and family,
812 Stuart Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1931
Mr. and Mrs. A. Marcovitz, and family,
4357 St. James St., West,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5687 A HAPPY NEW YEAR 1931
Mr. and Mrs. M. Mercovicz, and family
4129 Western Ave.,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1931
Mr. and Mrs. Bernard Mendels
9139 Notre Dame de Grace Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5689 — Rosh Hashonah 1931

5690 A HAPPY NEW YEAR 1931
Mr. and Mrs. J. Marson,
583 Querbes Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A HAPPY NEW YEAR 1931
Mr. and Mrs. E. Mallins, and family,
9056 Victoria Ave.,
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A HAPPY NEW YEAR 1931
Mr. and Mrs. B. Obront, and son,
4466 Laval Ave.,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5693 A HAPPY NEW YEAR 1931
Mr. and Mrs. Israel Ornstein and family,
5615 Durocher Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5694 A HAPPY NEW YEAR 1931
Mr. and Mrs. A. Poyzner,
5250 Park Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5695 A HAPPY NEW YEAR 1931
Mr. and Mrs. E. Regal and family,
4326 Sherbrooke St. West.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A HAPPY NEW YEAR 1931
Mr. and Mrs. L. H. Roberlich,
19 Joyce Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5697 A HAPPY NEW YEAR 1931
Mr. and Mrs. Max Roth and daughter Shamore,
5450 Grove Hill Place,
Notre Dame de Grace
Extend to all their friends and relatives their best wishes with the compliments of the season.

NEW YEAR GREETINGS FROM

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5692 A Happy New Year 1931
Mr. and Mrs. B. Robinovitch and family,
5436 Hutchison St., Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. L. Raich, 1281 Lajoie Ave., Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. Raich and sons Wilbur and Harold, 4948 Harvard Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Richer and family, 250 Bloomfield Ave.,
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Harry Roseman, 490 Champagneur Ave.,
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. A. Rothschild and family, 2154 Northcliffe Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. J. D. Rubin, and daughter, 640 Outremont Avenue, Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. L. Rosenberg and family, 2341 Hampton Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mrs. M. Rosenberg and family, 5335 Joseph Manse St., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. George Ransky, 5493 Bishop St., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Israel Rosenberg 852 Dollard Ave.,
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. Rudolph and family, 429 Champagneur Ave., Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. J. Saloman and family, 505 Grosvenor Ave., Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. J. Shapiro and family, 1540 Addington Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. Shiller and son Aloye Jules, 982 Hartland Ave.,
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. L. Shore, 4803 Melrose Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1931
Mr. and Mrs. B. Schaffer and family,
111 St. Joseph Blvd., W., Montreal.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Paul Silverstein,
1406 Northcliffe Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Nat Simpson, and daughter, Esther,
4200 Sherbrooke West, Apt. 16, Montreal, Que.
Extend to all their friends their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. Solomon and family,
1814 Mavell Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. A. Sonenberg and family,
1046 Van Horne Ave., Apt. 4, Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Dr. and Mrs. George J. Strean, and Joan Hope,
5330 Pontard Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Dr. and Mrs. Lyon P. Strean, and son Herbert,
5330 Pontard Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Max Strean and daughter Rosie,
4695 Sherbrooke St. W., Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. Mayer Seidman and family,
4606 Hutchison St., Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. M. Slobodky and family,
52 Nelson Ave., Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5708 Rosh Hashonah 5691
5692 A Happy New Year 1931
Mr. and Mrs. D. Spektorsky and family,
204 Villeneuve St. W., Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. H. Tabber and family,
5119 Notre Dame de Grace Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mrs. Moses Taub and family,
5494 Bradore Ave., Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5692 A Happy New Year 1931
Dr. Maxwell H. Taker,
4857 Sherbrooke St. W., Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

5692 A Happy New Year 1931
Mr. and Mrs. S. A. Vineburg, and family,
153 Victoria Street, Sherbrooke, Quebec.
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5692 A Happy New Year 1931

Mr. and Mrs. H. Weisberg, 1010 St. Lawrence Blvd., Montreal

extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5692 A Happy New Year 1931

Mr. and Mrs. Adolphe Wolfish and children, 5123 Esplanade Ave., Montreal

extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5692 A Happy New Year 1931

Mr. and Mrs. A. Zuroman and family, 404 Bloomfield Ave., Outremont, Que.

extend to all their friends and relatives their best wishes with the compliments of the season.

(Additional greetings on page 190)

ANNOUNCEMENT

Rosh Hesh, 5774 Hutchison Street West established for the past 15 years, have extended their premises by adding the store next door. They will now be better able to handle their ultimate Pitch showrooms will have a large variety of the finest clothes to tailor, measure, refrigerator in addition to all electrical appliances. Rosh Hesh have secured the Jewry in Notre Dame de Grace for the past 10 years and wish all their patrons a Very Happy and Prosperous New Year. We are cordially invited to inspect for yourself the new and modernized. The latest designs in lamps and shades are shown. A word to the New Pall Mall Hotels you buy your lamps are those at Rosh Hesh. They will create the right atmosphere for every room. If you have some small electrical appliances to be made let Rosh Hesh give you an estimate. At a small cost you can obtain great added comfort.

ANNOUNCEMENT

Mr. Nap Lafleur, hardwood flooring contractor, with offices at 1776 Hotel Street, recently completed the floors in the apartments for the following general contractors: M Morris, Marsh & Saltzline, H Rogel-Mr Lafleur will furnish any information regarding hardwood floors for your new home if you will call Calumet 1327, after six o'clock. The estimates will be low in comparison to what you have been paying in the past.

Toronto Camp Beal Brith

Monday evening, August 31, a banquet held at Camp Hunt Brith was attended by Camp Director, Professor Kaplan; Head Counsellor, Sid Colman; Swimming Instructor, Sam Zeldman; Canoe Instructor, Jack Heller; Chairman of the Camp, I Morgan, and Mrs. Morgan; Counsellors: Morris Adler, Ira Kaplan, Sam Rudolph, Lou Shap, Nathan Pinsler, Jay Schoch, Carl, Ray, Irving Silver, Henry Middleton, Sid Langleben, Herb Freedman, Sam Lerner, Elliot Morrow, Harry Kaufman, Wilfred Acker. The guests were: Abie Shemanski, B. Pomerantsung, J. Rubinsky, A. Sharpe, M. Silver, I. Greenberg, H. Wolfe-gloss, P. Hurtwitz, S. Tuvin, Counsellor, Mr. Middleton and Silver, J. Milech, H. Wolfman, H. Chaiken, B. Rapoport, A. Klapman, J. Pearlowsky, M. Goldman, S. Myers, J. Lauder, M. Berlusky, Counsellor Mr. Friedman and Rochlin, A. Nish, M. Levy, M. Altman, A. Rodof, H. Tabachnick, H. Cash, M. Yaglo, J. Cohen, H. Bottman, Counsellor Mr. Adler, Herbert Levitt, A. Levitt, E. Atkin, L. Goldberg, S. Pomerofsky, A. Jacobson, L. Morris, M. Roth, L. Lean, S. Goldenberg, Counsellor Mr. Morrow, Leon Goldenberg, H. Goldenberg, M. Bernstein, Jr. Lean, S. Roth, S. Singer, M. Plotnick, Sr. Y. Alexander, A. Weinglass, Counsellor, Mr. Lerner, and A. Lipschutzer, M. Freedman, J. Goodkindly, M. Hacker, L. Cohen, A. Pilsenbaer, J. Greenberg, H. Greenberg, M. Cooper, L. Goldman, Counsellor Mr. Pinsler, E. Acker, S. Bergstein, A. Feldman, B. Chapman, M. Rosenberg, A. Goldberg, M. Lauder, E. Kleinberg, M. Goldenthal, Counsellor, Mr. May, F. Beck, H. Smith, H. Paskowitz, Counsellor Mr. Kaufman and Mr. Kaplan, N. Cash, C. Adler, F. Pinsler, M. Levitsky, J. Goodman, Counsellor Mr. Schoch, E. Acker, S. Bergstein, A. Feldman, B. Chapman, M. Rosenberg, A. Goldberg, M. Lauder, E. Kleinberg, M. Goldenthal, Counsellor, Mr. May, F. Beck, H. Smith, H. Paskowitz, Counsellor Mr. Kaufman and Mr. Kaplan, N. Cash, C. Adler, F. Pinsler, M. Levitsky, J. Goodman, Counsellor Mr. Schoch, E. Regar, A. Sereiman, H. Galinsky, H. Jacobs, Counsellor Mr. Bell, H. Dubrowsky, C. Greenzaft, J. Symns, M. Beck, H. Goldman, S. Wasserman, P. Korn, B. Cooperwaith, J. Lauzon, M. Mitzel, Counsellor, Mr. Wessel, Jewelin and Miller Club, A. Jacobs, H. Markus, E. Markus, W. Acker, A. Pilsenbaer, L. Pinsler, Counsellor, Mr. Lerner, Jewelin and Miller Club, A. Jacobs, H. Markus, E. Markus, W. Acker, A. Pilsenbaer, L. Pinsler, Counsellor, Mr. Lerner.

(Continued on page 187)

Heartiest New Year wishes to the Jewish Community!

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Happy New Year to the Jewish Community

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Z. BERTHIAUME & FILS

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Best Wishes and New Year Greetings To Our Jewish Friends and Clientele

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NAP. LAFOREST

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Old Floors Made Like New by Hand or Machine

GUARANTEED WORK

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NEW YEAR GREETINGS

HUGH LAMB

CARPENTER & CONTRACTOR

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Rosh Hashonah Greetings

From the Chancellor of The University of New Brunswick

I have much pleasure in extending my congratulations in your paper and through it to the Jewish citizens of Canada upon their excellent record of devotion in the interests of the nation as well as of the various communities in which they are represented.

C. C. Jones

From the Provincial Secretary of Ontario

It is a great pleasure to me to extend to all readers on the occasion of this solemn religious festivity, every good wish for the festal season also bespeaking for them all possible prosperity, health and happiness during the attendant New Year.

The Jewish race has behind it a history of indomitable courage, of undeviating unity, and tenacity of purpose through many generations and have established an enviable condition for high attainment.

At this time, I would urge upon our Jewish compatriots the duty to which they are called in assisting to maintain the best standards of Canadian citizenship.

For over one hundred and fifty years your people have been residents of Canada and no country in the world has extended greater rights to the Jewish race, but the fact should never be lost sight of that in the enjoyment of equal rights and full citizenship beneath the British flag, these privileges involve to return in share in the responsibility resting upon all Canadians to conduct themselves as exemplary citizens.

May this season be one of the joy and gladness to our Jewish compatriots.

Gideon D. Robertson

From the Minister Without Portfolio of Ontario

I wish to extend to the Jewish citizens of Ontario my best wishes for their health, happiness and prosperity in the New Year which is about to commence.

J. R. Cooke.

From the Minister of Health of Ontario

I esteem it a privilege through the columns of your popular paper, to felicitate with my fellow citizens of the Jewish faith in their celebration of the New Year and Day of Atonement.

The year through which we have just passed, has been one of more than usual trial. The strong have weakened; the weak have succumbed. Those of us who have been spared from bearing the heavier burdens should in all humility, express sincere gratitude to Divine Providence on this account. Better times will come and we will be strengthened as a result of our discipline.

The incoming of a New Year is a happy time. It is also a time when new responsibilities are presented. May I suggest that the responsibility of each householder for the health of his family and of each individual for his own personal health, is a responsibility that, *properly* discharged, will bring a great deal of happiness throughout the year.

Permit me to express to our Jewish community of this Province, a hearty wish for every good thing in this New Year.

John M. Ross.

From the Minister of Labour of Ontario

As the Jewish High Holiday season approaches this year there is reason to hope for a brighter outlook for all citizens of this country. The Jewish people have shared in the burden of these days of depression, bearing their responsibilities in connection with the needs of their people and the interest of the community.

Best Wishes and New Year Greetings To Our Jewish Friends and Clientele

BOOTH BROS.

5774 and 5776 Sherbrooke Street West Walnut 4724

While a period of retrenchment may still be ahead of this Province, it is our belief that the causes of depression are already passing and that we may look with confidence for the early return of times of normal prosperity. In the meantime it is highly desirable that all bodies of intelligent citizens should give their support to honest endeavours, whether of governments, or other public or private institutions, to deal with the present emergency and to meet the increased demands due to unemployment until trade revives.

To Jewish citizens of Ontario participating in the celebration of the New Year season and Day of Atonement, may I extend greetings on this occasion and best wishes for success in their undertakings for the welfare of their people.

J. D. Monteith

From The Mayor of Ottawa

In greeting the Jewish citizens of Canada I wish to assure them of my sincere and hearty goodwill and to wish them a happy and illustrious citizenship.

J. J. Allen

From The Mayor of Toronto

At the ushering in of the Jewish New Year and the celebration of the Day of Atonement, I am pleased to extend to my Jewish fellow citizens cordial greetings. May I express my sincere good wishes for their happiness and prosperity.

I should like to take this opportunity of thanking them for the worthy contribution they have made to the growth and progress of our city. I feel confident that these days of stress and strain the Jewish citizens of Toronto will do their part in bearing the burden which the economic depression of the times has placed upon us; that placing the common welfare above personal interest they will continue to work for the advancement of our Civic life.

William J. Stewart

From the Minister of Agriculture of Ontario

I would like to extend to the Jewish people of Canada my congratulations and good wishes on the occasion of the New Year and the Day of Atonement.

In commencing a New Year, it is usually comparatively easy to find good things to wish each other. In this case, however, the task is difficult because of the fact that the Jewish race has already gone red for itself so many laurels.

Your people have never been known to rest on past attainments so perhaps I might best wish that your contributions to mankind be perpetuated and that the Jewish race continue, as it has done from time immemorial, to set the world an example of courage, perseverance and integrity.

Thomas L. Kennedy

Toronto Camp Beat Brith

(Continued from page 135)

son, M. Cooper, J. Firestone, S. Hyman, B. Korin, C. Greenhill, P. Waserman, B. Lambert, M. Goldenthal, M. Freedman, A. Jacobson.

The following obtained A's in Woodcraft: A. Sherman, J. Rotstein, M. Silver, I. Milrod, H. Wolfman, H. Binder, M. Stiller, H. Levitt, A. Levitz, N. Nemerofsky, L. Morris, E. Goldenberg, S. Roth, M. Freedman, J. Gaschinsky, M. Cooper, S. Acker, S. Zidenberg, S. Beck, S. Atkin, C. Gorenkoff, J. Nyman, M. Milrod.

The following obtained grades in swimming: M. Silver, I. Milrod, I. Nemerofsky, N. Gainer, B. Binder, M. Lender, A. Silver, L. Goldberg, M. Roth, B. Goldenberg, L. Goldberg, M. Roth, A. Waserman, M. Binder, L. Cooper, L. Goldman, P. Kreiger, L. Cass, M. Goldberg, A. Levitz, J. Nyman, M. Sorz, J. Lambert, M. Mendel.

The following obtained Masters in swimming: A. Jacobson, M. Greenberg, B. Chapman, S. Acker, M. Leader, L. Zuckerman, M. Sorz, S. Waserman, P. Segar, B. Goldenberg, L. Lambert, B. Goldenberg.

(Continued on page 140)

A HAPPY NEW YEAR TO OUR CLIENTELE AND FRIENDS

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THE GREAT ISSUE OF TODAY

(Continued from page 6)

Conservative or Reform, not fundamentalist or modernist, not, in truth, Judaism, Christianity, Mohammedanism, Buddhism, etc., but religion — a light that has been lighted by men at embodied in shrines, churches and synagogues.

Russia is exercising an increasing influence on the economic, social and religious life of the whole world, whether we admit it or not, whether we like it or not. Things happen by law and not to suit our likes and dislikes. We are only carrying out the decrees, we are only tools in the hand, of a power greater and mightier than ourselves. Observing present conditions, seeing them as they really are and not as we should like them to be, seeing the attitude of the majority of the people towards religion, one feels compelled to believe that what took place in Russia retrogressively, is taking place slowly and gradually, and with no less suffering but without much wilful destruction, in the rest of the world.

Here I am reminded of the outburst of resentment that a year or so ago followed the publication of a letter by Dr. Morgenstern, President of Hebrew Union College, to Mr. Richards, Secretary of the American Jewish Congress. Dr. Morgenstern said that in Russia Jewish thought would look different, had the Jews there assumed the reformed interpretation and posture of Judaism. The underlying idea of the passage is sound and correct. The fundamental concepts and rites of the various religions are traced back to extension, the way of living of the primitive man. In the same source is to be sought the origin of our economic and social institutions. The low origin is not a discredit to any living organism, as it is not a discredit to a Plato, a Raphael, a Spinoza, a Goethe, a Beethoven, a friend, that each started his career as one-celled creatures. Not past origins but present values count. Growth from low to high stages is a natural process.

The trouble with many of our institutions is that they have outlived their usefulness, that human intelligence has outgrown their contents and forms, that there is too much of the primitive residue in their consequents, they hinder progress and impair happiness. Contemporary man, with all his reason and intellect and achievements, in many matters feels and acts and plays as a child does. Many of our institutions as wholly obsolete, are on the level they were thousands of years ago. This mentality makes for revolutions and catastrophies, and causes great moral and physical sufferings. Evolution is the law of nature. If evolution is arrested, if it is too slow, revolution comes to speed up evolution. Had the religions developed in a straight line upwards, this, added to the natural growth of our economic and social institutions, would have made for a happier and nobler man and a higher society, and would have spared the human kind unnecessary sufferings and humiliations. It is this that the learned president of Hebrew Union College, I believe, meant in his letter.

From about 2400 to 1700 years ago the scribes, pharisees and early rabbis, with great wisdom and foresight, secured the preservation of the Jewish race by surrounding it with an impenetrable Chinese wall. They took beliefs and rites from the old national Yahvist religion, breathed into them prophetic meanings and teachings, added to them high ethical concepts and religious matter of disputed or unequal value, adopted as their own, and built up a system of religion that evokes our highest admiration and respect that has made its bearers withstand all the onslaughts of the ages. Pharisaic, let us say, orthodox Judaism has kept the Jews alive; it has enabled them, wherever they have dwelt, to live in the Gentile world, but not to be of that world; it has made them a distinct and a separate nation, and a noble one, for that matter.

Orthodox Judaism is still the strongest preserving factor of the race. But how long? The wall is fast crumbling and its collapse is imminent. The admirable system could defy brute force, but before the penetrating light of the modern sciences and of modern life it vanishes, as the hardest snow melts on the mountain slopes before the rays of the July

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son. There are gaping breaches in the wall, hundreds of thousands, especially of young Jews, stand outside it, exposing those inside and outside to all the dangers of assimilation, a disease that the Jews, a people of extremes, the most conservative, on the one side, and the most radical, on the other, and, owing to their painful experiences throughout the ages, swayed between conflicting emotions in their attitude to their race and religion, are, as history tells us, the most liable to catch. And, we well know from experience, assimilation, sooner and later, leads to extinction. Orthodox Judaism saturated with totemistic elements, is an anachronism in a world that is making a strenuous and painful effort to cut itself of the cumbersome survivals of totemism that hinder its progress. Judaism, that satisfied people in primitive ages, or in ages more primitive than ours is, cannot satisfy a man of the machine and scientific age. Orthodox Judaism preserved the race and put it in a high moral plane, but it is no longer a source of elevation to the majority of the Jews. The days of orthodox Judaism, and of all orthodoxy, are numbered. But we do not say what Samson said when he pulled down the pillars of the shrine filled with his enemies: "Let me die with the Philistines". We all have reasons to lament mournfully as passing, as the race mingles do with it.

There is truth in the words R. Carlebach and to Rabbi Akiba, the prototype of pharisaic Judaism and one of its greatest builders and interpreters: "Akiba, those who separate themselves from thee, separate themselves from (the very) life (of the race) (Chachin 33).

Looking upon Jewish life from the point of view set forth above, we say a Judaism progressive in all respects and in full harmony with the stubborn and irrefutable facts of the sciences, in the midst of other liberal religions, and in a world the economic and social institutions of which are at the very height of the age, would be a much greater blessing both to the Jewish race and to humanity. Whether or not it would be such a strong and effective preserving force as orthodox Judaism was, we cannot tell.

Rosh Hashonah Greetings

From the Minister of Marines of Canada

The Jewish citizens of Canada, on the occasion of the High Holidays ushering in their New Year, are offered the most sincere wishes and sentiments of good will by their fellow citizens in the Dominion. The coming of a New Year, bringing much joy to the home, is the occasion of renewed hopes and fruitful resolutions for the welfare of all. Let these hopes and resolutions bring brighter days, new prosperity, and union in a greater devotion to this wonderful and beloved country of ours.

ALFRED DUBEAU.

From the Premier of New Brunswick

The Jewish people represent today the real international. Without a home, without a country, they have become the citizens of every country. In the fullest political sense do they become citizens of those countries. The characteristics of order, of loyalty, of sanity, — always these are evident. There are no reservations in their loyalty or obedience to the various or varied political organizations under which they live. It is a tradition of their race, it is inherent in their character to accept and support the existing social and political organizations.

But despite that varied and widespread distribution throughout all the civilised countries of the world; despite the allegiance to the varying social and political systems, the one most obvious and remarkable fact remains that these people, persecuted for centuries, scattered over the face of the earth, still retain their racial identity, their racial characteristics as complete and undiminished as in the early days of our history. They have thus been able, — in modern days, and since the days of oppression has been raised — to contribute greatly to the development of most of the civilised countries of the world. The Jewish race has produced many leaders in science, in letters, in politics, in industry, in finance. And throughout all history theirs has been a sane and steadying influence in our social and political development.

In this Province are many of the Jewish race — law abiding, law thrifty, — good citizens. They have done their full part to assist in the progress of their community and of the Province. On this occasion, when the Jewish High Holidays usher in another New Year and Day of Atonement, I gladly express to them my sincere good-will and best wishes.

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(Continued from page 141)

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The following obtained their Pioneers in Life Saving: B. Markus, A. Levitt.

The following obtained Honour Awards in Life Saving: H. Levitt, P. Wasserman. The following obtained their Award of Merit in Life Saving: M. Freedman, M. Cooper.

The following Hello Woodcraft: H. Wainglass, P. Hirsh, H. Cherniss, N. Goldman, B. Kadelsky, A. Nish, M. Levi, M. Abramson, A. Hadad, H. Litwack, H. Cash, J. Cohen, S. Atkin, I. Goldberg, A. Jacobson, M. Shiff, I. Dunn, D. Goldenberg, H. Goldenberg, N. Bernstein, P. Dunn, C. Agges, N. Pilsmaker, T. Alexander, A. Wainglass, P. Wolfe, J. Cohen, A. Pilsmaker, J. Greenberg, M. Abramberg, B. Bergstein, B. Chapman, A. Goldberg, M. Landes, M. Goldenthal, H. Shiffy, P. Abramberg, P. Weinstein, M. Goldman, N. Cash, F. Edelman, S. Goldstein, S. Segal, I. Needleman, B. Goldsmith, S. Jacobs, S. Dubovsky, H. Wasserman, N. Kurtz, P. Cash, Kennedy, J. Landers. The following obtained Axe in Dramatic: M. Silver, I. Mulvel, A. Nish, H. Cash, M. Zigler, H. Levitt, A. Levitt, B. Goldenberg, H. Goldenberg, H. Goldenberg, M. Freedman, N. Pilsmaker, J. Abramberg, M. Cooper, B. Acker, S. Beck, G. Greenberg, E. Krieger, A. Goldstein, P. Segal, B. Jacobs, J. Dubovsky, A. Greenblatt, J. Landers, M. Mulvel. The following obtained Hello in Physical Education: A. Shemanski, H. Tenenbaum, B. Bergstein, A. Shapiro, I. Greenberg, H. Wineglass, C. Herman, S. Shiffy, H. Cherniss, I. Nemerofsky, M. Goldman, M. Kadelsky, A. Hadad, J. Cohen, S. Perlmutter, L. Goldberg, N. Nemerofsky, A. Jacobson, L. Morris, M. Beck, I. Dunn, H. Bernstein, P. Dunn, M. Finder, L. Cohen, N. Greenberg, M. Ellison, A. Goldberg, M. Leather, F. Zuckerberg, M. Goldenthal, B. Cohen, A. Dunn, H. Weinstein, S. Cash, A. Needleman, B. Kadelsky, J. Nyman, M. Beck, S. Goldman, B. Greenspoint. The following obtained Axe in First Aid: J. Rotstein, M. Silver, I. Mulvel, A. Finder, M. Kadelsky, A. Nish, H. Cash, M. Zigler, H. Levitt, A. Levitt, M. Beck, B. Goldenberg, P. Goldenberg, M. Pilsmaker, A. Wainglass, J. Greenblatt, A. Pilsmaker, J. Greenberg, B. Acker, S. Beck, E. Krieger, S. Goldstein, C. Herman, M. Mulvel. The following obtained Axe in First Aid: S. Silver, J. Greenberg, H. Wainglass, H. Shiffy, I. Nemerofsky, M. Goldman, I. Mulvel, H. Cash, J. Cohen, A. Acker, I. Goldberg, N. Nemerofsky, L. Morris, S. Bergstein, S. Beck, A. Shemanski, P. Wolfe, M. Freedman, A. Shapiro, B. Chapman, P. Zuckerberg, M. Goldenthal, H. Shiffy, B. Greenberg, M. Bottman, A. Segal, B. Waterside, P. Acker, P. Edelman, A. Finder, J. Jacobs, M. Landes, J. Greenblatt, J. Landers.

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SZOLD MAKES PLEA FOR ZIONIST UNITY

The great majority of the American delegation to the recent World Zionist Congress at Basle applied it-

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self to averting continued internal dissension in the organization and accomplished that object, Henrietta Szold, chairman, said recently in a statement on behalf of the administration of the Zionist Organization of America.

The new executive of the World Zionist movement is "shouldering a staggering burden which should not be aggravated by continued controversy and internal strife," the statement declared, and the task now "is to build up Zionist strength, to support the new executive, and by selfless [illegible], patience and undivided devotion, to help lead the movement on to new achievements."

The statement was issued after the first meeting of the administration of the American organization since the return of the delegates from Switzerland and in it the administration accepted full responsibility for the acts of the majority of the American delegates abroad.

The statement, adopted in the form of a resolution, says in part:

"The nineteenth congress convened after two years of unparalleled political stress and serious internal as well as external difficulties. Sharp differences as to policies and leadership threatened the unity of the Zionist movement. To the task of averting this grave danger the majority of the American delegation from the outset applied itself. In this task it was eminently successful and the integrity of the movement was preserved.

[illegible] the four-fifths majority of the American delegation was needed in accomplishing the following at the Congress:

1. It helped to organize a strong center bloc of [illegible] Zionists which enabled that group to exercise the balance of power between the two extreme wings and to serve as a stabilizing influence at the Congress. To this bloc and to the congress as a whole it contributed leadership, [illegible] and [illegible].

2. It worked assiduously to bring about the election of a coalition executive on the broadest base that circumstances permitted. [illegible] president of the party that joined the National Executive Committee of the Zionist organization of America in April 1931. At the [illegible] [illegible] of all other groups [illegible] [illegible] [illegible] the executive [illegible] [illegible] [illegible] [illegible] the work and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

3. It gave expression [illegible] [illegible] of American Jewry [illegible] [illegible] Jews [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the Mandate [illegible] [illegible] [illegible] [illegible] the Jewish [illegible] [illegible] the League of Nations as well as the United States [illegible] [illegible] the British [illegible] [illegible] [illegible] [illegible] [illegible]

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cember, 1922, so to administer Palestine under the mandate as to further the policy of establishing there a national home for the Jewish people.

"I. It aided the framing and adoption of a resolution which reaffirmed Zionist aims and served to check those subversive ideas which had tended to whittle down the Zionist ideal from its original broad conception.

"II. It presented to the congress a well thought out economic program for increasing the absorptive capacity of Palestine, for the stimulation of individual initiative and the gathering of capital for the sound economic development of the country.

"6. Guided by the resolution on leadership adopted in April, 1921, by the national executive committee of the Zionist Organization of America and by their own convictions as to the highest interest of the movement at this time, the majority of the American delegation, in common with the majority of the congress favored the acceptance of the resignation of Dr. Chaim Weizmann as president of the World Zionist Organization and of the Jewish Agency. Nothing that occurred between the time of the adoption of the resolution by the national executive committee and the convening of the congress justified a departure from the plainly expressed intent of the resolution. On the contrary, the course of events since the meeting of the national executive rendered a change in the leadership inevitable and confirmed the wisdom of the decision of the national executive committee."

Declaring that the administration of the Zionist Organization of America fully accepts responsibility for the acts of the majority of the American delegation at the Congress, the statement continues:

"The administration hails the election of Sokolow as the president of the World Zionist Organization and of the Jewish Agency. It feels that the Congress, in entrusting the leadership at this critical period to a man of his attainments and wide experience, acted wisely and judiciously. The interests of the cause will be best served by Zionists everywhere cooperating wholeheartedly with him and the newly chosen executive.

"The administration rejoices that one of its members, Emanuel Neumann, has accepted membership on the executive, and is confident that all American Zionists will support his efforts both in London and in Palestine."

The statement expresses the hope that Zionists of all groups and parties will cooperate in the realization of the economic program "through which the economic growth of Palestine, and thereby Jewish immigration into the country, may be appreciably accelerated."

Edward M. Chase, American Jewish philanthropist of Manchester, New Hampshire, who is visiting his native town, Akita, near Korea, donated $16,000 for the beginning of a Jewish technical school in Akita.

A Happy New Year to our Jewish friends and customers

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Sunday and Night Calls promptly attended to

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Wall-paper, hardware and builders' supplies.

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PALMER & SON LIMITED. ESTABLISHED 1867.

There are very few businesses in Montreal today that were in existence when this firm was established, eighty-four years ago.

All through its long career, it has kept right in the front rank of Beauty Culture Establishments. In fact, today, it is, as it has been for a very long time, one of the finest establishments of its kind anywhere.

The reason for its pre-eminent standing today is, that it has always kept abreast of the times — studying the latest ideas that have been evolved in the principal cities in the world. For instance, there is not a new Permanent Waving Machine that is brought out, that we do not investigate its merits and for that reason, Palmer & Son can always be relied upon to give a Permanent Wave of the very best. It is not only the machines that are studied, but the various Lotions and Sachets which are used for the different makes of Permanent Waving Machines, are analyzed to see that they are fit for use in an establishment such as ours. In other words, the greatest of care is taken to ensure satisfaction to our patrons.

Our staff of experts too, are all deities of great experience and dependability. Palmer & Son do not employ apprentices, neither do they engage employees who are not of a high standard of proficiency. Our artistes are all well paid and capable people — hence the reason for the continued success of this firm.

The Water Waving Solutions, the Shampoos and all the various Cosmetics which are used, are thoroughly tested by chemists.

There is no guess-work when you have a Palmer Shampoo. Most shampoos are little more than just soapy solutions, which may be alkaline in one time and acid at another, and too much alkali in a shampoo is a nervous thing.

This firm is now making a specialty in high grade Beauty Culture Preparations and featuring two of the very best — the Dorothy Gray and the Barbara Gould Cosmetics, a very high class nature; so also are the Barbara Gould Preparations. The latter, although of such a very fine character, are sold at very moderate prices, and are gaining in popularity very quickly.

Our salesladies are experts in Beauty Culture Preparations, and here, in this store, no matter what you are buying in the way of preparations for the skin, you can rely upon what is offered you, as being absolutely safe to use and the very best of their kind. This firm does not buy goods on price but on quality, and not only do they guarantee the work they do in the Hairdressing Department, but they stand behind every preparation that is sold in the Cosmetic Department. The goods are all sold at a reasonable price. For the services given, and the quality of the goods supplied, no one can object today, at the fair and reasonable prices that are charged. Those who are particular about their appearance are going to realize more and more, that in dealing with an up-to-date establishment such as this, where even the air in the building is changed every two minutes and every drop of water which goes through the taps is put through a pulsimizator and our hard Montreal water made as soft as rain water; that those are services which the average patron does not see or realize, but everyone can see that the establishment is kept thoroughly up to date, that everything is thoroughly sterilized and that the greatest of care is taken to make the patrons feel at home in the establishment, with the assurance that they are getting the best service possible.

ANNOUNCEMENT

Bellisle Bros. Ltd., is an old established firm with head offices at 4487 Chambord Street, just below Mount Royal East, and is under the personal management of Mr. Jos. Bellisle, a man of great ability and vision, who has achieved great success. This firm has a well established reputation and is well known amongst the builders

Joseph Bellisle

and contractors, for whom this company has furnished plumbing installations and executed work for a number of apartments and stores, as well as for a large number of private residences, having always paid particular attention to the building trade. The following are a number of prominent buildings Bellisle Bros. Ltd., executed the plumbing installations for: Montreal Dairy Co. Ltd., J. B. Hallingeron Ltd., Notre Dame Hospital, Banque Canadienne Nationale, F. W. Woolworth, Montreal; F. W. Woolworth, Valleyfield, D. Farrell (high class cottages) Hodgsley Construction Co., also and for many of the public schools and Catholic Churches.

Messrs. F. M. Dan take great pleasure in advising their friends in the cutting-up trade that their new Fall and Winter stock in both Mr. Paul Brion's line of fancy woollens for dresses and coats and Messrs. Coudurier Fractus & Descher's line of novelty silks, have been put into stock for this season.

It will be their aim throughout the season to expedite delivery from their stock as much as possible, but in view of the fact that light weight woollens for dresses will be in much demand for this coming Fall, they very much hope that all orders or requirements will be stated early in the season.

A Call at HArbour 1161 will immediately enable you to make an appointment for the showing of these woollens to you.

Isaac Parbt, president of the Jewish Institute of which Rabbi Herman Lissauer, is the leader, was appointed Judge of the Superior Court to one of the several vacancies for which more than one thousand had been seeking appointment. Judge Parbt, who is forty-one years of age, was educated in the public schools of New York City, and is a graduate of the Brooklyn Law School. He is also a graduate of St. Lawrence University.

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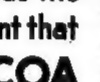

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Greetings for the New Year

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BODY & FENDER — our expert will gladly furnish an estimate
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ALL WORK GUARANTEED
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VAILS LAUNDRY
BATHURST ST.

extends to the Jewish Community best wishes for a Happy and Prosperous New Year

SOUND-TRANSMISSION IN RABBINIC LITERATURE

By S. TALPIS, of Montreal

In all the important inventions of modern times, transmitting the voice through space, whether in war or warfare, is the most outstanding achievement. It is hardly necessary to dwell upon the adaptability of the voice-transmitter to daily life. We simply wonder how past ages could have lived without it.

But is transmitting sound through infinite space a modern invention? The writer on a previous occasion has absolutely pointed out where the Rabbis of the Talmud have specifically mentioned the term "Radio" as a basic radiating through space. In tractate Yoma, page 20, they speak of two voices that travel through space and are heard from one end of the world to the other, and one of the tests is "radio." Since writing the above the writer came upon another citation but no less interesting reference to sound transmission in a rabbinical literature. The reference in question deals with the legality of the sound-transmitter, whether its use could be permitted on the Sabbath day.

Thus Rabbi Jacob Reischer, of Metz, who died at that city on February, 1733, author of several important rabbinical works, says in his work "Shevut Jacob" (Answers of Jacob), third volume paragraph 91, the following, which we quote in the original:

ובזיהיר על כלים המיוחדים לרבור ממש כדרים של כסה מיוחן בחוכו שיהא מכוון שאר אדרים לרבר עם חבירו ורבר אל שיח שיחו ויהיר קשה בעיניו כשמיע לו שרשני שום מהה אה לאסור בנירו חוי

which, literally translated reads thus: "Particularly as regards the apparatus set up for talking, through which the voice could be heard for many miles, and people could converse with each other at a great distance, should its use be forbidden on the Sabbath-day? But we never heard of any one objecting against this practice."

The book "Shevut Jacob" consists of questions and decisions submitted to and decided by the author who was a famous rabbinical authority in his day, and the words quoted above also concern the legal aspect or the so-called talking apparatus as to whether their use would not be in contravention of the sanctity of the Sabbath day.

Curiously enough, even unto this date some of the ultra-orthodox would not use the telephone or the radio on the Sabbath day. But whatever form or make the talking machine of two hundred years ago was, Rabbi Jacob Reischer did not inhibit it, which testifies to his progressive mind.

The decision of Rabbi Jacob Reischer was written in the year 1722, to his brother-in-law, the famous Dayan Oppenheim, Av Bais of Prague, and Chief Rabbi of Bohemia and Moravia.

As regards the latter, it is worth noting that Oppenheim was not only a great scholar, but also a great businessman and engaged in business transactions on a large scale. He was also known as a prolific author and writer, also as a great mathematician. Some of his works are well known in the talmudical world, while some are still in manuscript form. Oppenheim especially renowned for his famous Hebrew library. During his whole life he labored energetically to increase his library, and spared neither money nor time in purchasing rare and costly books. After Oppenheim's death, his valuable collection of Hebrew works was acquired by the famous Bodleian Library of Oxford. It is chiefly by the name of the original owner and subsequent acquisitions were till recently referred as Oppenheim additions, the whole being housed together in the "Upper Room" where an engraved portrait of the Rabbi may be seen presiding over this monument of his learned industry. This remarkable business-Rabbi — a unique in Jewish history — died at Prague at the age of 73, in the year 1736.

Coming back to Rabbi Reischer's decision permitting the use of the so-called talking-apparatus on the Sabbath day, it is obvious that he speaks of it as a thing in use and commonly known. His words in describing it lead one to deduct that it was not a new invention discovered in his day.

The writer does not claim to be posted in technical literature nor in the history and development of our modern sound transmitting inventions, but he doubts if the words of Rabbi Jacob Reischer as quoted above, have ever received the attention and scrutiny they deserve. Perhaps some one more qualified to talk on this subject could throw more light on the so-called talking devices of two hundred years ago "by which the voice could be heard for many miles and people could converse with each other at a great distance."

Canadian Young Judaea Elects Officers

Monday, September 7, at the closing ... of the eighth national convention ... Young Judaea of Canada, ... Rutstein, of Montreal, was ... President; Norman Tanner, of ... Section, Western Vice-President, ... President for the east, William ... of Saint John.

... Sam J. Harmatz and Joseph N. ... Bank, of Montreal, Secretary and ... Treasurer respectively. Administrative ... Committee, Murray Mendler, Roy ... Joseph, Manny Brown, Irving ... Sherman, Abraham Goldeman and ... Lou Feldman, of Toronto; B. ... Abrahamson, Miss Goldie Vella ... David Hallowitz, Bill Kosper, Nathan ... Lester, of Montreal; Max Beckman, ... of Ottawa; Herman B. Edelstein, ... Cecil Rubens and A. Koerr ... Hamilton; Miss Cecelia ... Haines and Harry Goodman, of Windsor; I. Welch and Burt Rabinovitch ... Edmonton; A. I. Rabinovitch, of ... Calgary; David Isaac, of Regina, ... Abe Esther, of Saskatoon, and J. ... Leslie Dubinsky, of Three Rivers.

Abraham M. Klein, Educational ... Director of Canadian Young Judaea, ... delivered the national office report ... the lead message from Bernard Joseph, London and first president of ... Canadian Young Judaea. Max H. ... Friedland and Sylvia Sutton all of ... along live in Palestine.

A letter from M. Tannenbaum, of ... the Education Committee for the ... Hebrew University in Palestine, announcing Canadian Young Judaea's ... establishment of a scholarship at the ... university was also read.

In Canada there are 82 active Jud ... ean centres, with many more in ... process of organization, and 140 clubs ... with a total membership of 2300 ... Young Judaeans.

WITH BEST WISHES FOR A HAPPY NEW YEAR

HOTEL VERMONT

(GREENBERG'S)

Ste. Agathe

Dominion Textile Co. Limited

Makers of Canadian Textile Standards

A DIVIDEND of One Dollar and Fifty Twenty-Five Cents ($1.25) per share has been declared on the Common Stock of DOMINION TEXTILE COMPANY Limited, for the quarter ending September 30th, 1942, payable on and after the 1st day of October next to shareholders of record September 15th, 1942.

By order of the Board,

JAS. M. BOWMAN,

Secretary-Treasurer.

Montreal, September 2nd, 1942.

Engagements

Mr. and Mrs. S. Schneider, 3700 City Hall avenue, announce the engagement of their youngest daughter, Lillian, to Merlin, only son of Mr. and Mrs. H. Tiger.

Mr. and Mrs. Joseph Jewell announce the engagement of their daughter, Janey, to Harry Putman, son of Mr. and Mrs. Moses Putman.

Mrs. Fanny Miller announces the engagement of her daughter, Sadie, to Leslie J. Schwartz, of Miami, Florida, son of the late Rabbi Max Schwartz and Mrs. Schwartz. Wedding to take place September 24.

Mr. and Mrs. J. Calvin Goldsmith, Ave., announce the engagement of their daughter, Mollie Muriel, to Sol, son of Mr. and Mrs. I. Schwarz, Champagneur Ave., Outremont.

Born

At the Homeopathic Hospital on Aug. 27th, to Mr. and Mrs. M. S. Hoffman, a son, (née Mary Rosenwald).

Sept. 2nd, at the Homeopathic Hospital, to Mr. and Mrs. Sam Victor (née Jessie Rosenfield), 2221 Fred Jacques Avenue, a son.

Aug. 29, at the Royal Victoria Maternity Hospital, to Mr. and Mrs. Myers (née Ethel) Lacky, 875 Mount Avenue, a daughter.

September 2, at the Royal Victoria Hospital, to Mr. and Mrs. J. G. Norman, 373 Roslyn Avenue, a daughter.

To Mr. and Mrs. I. Bennett, (née Becky Bellert) at the Royal Victoria Maternity Hospital, on Monday September 6, a son.

IN MEMORIAM

In loving memory of our darling daughter, Lily Joseph, who passed away September 16, 1939. Ever remembered by Mother, Dad and Max.

Classified Advertising

NICE ROOM IN quiet home. Ten minutes walk from McGill university. Suitable for sort of town boy attending college, with meals if required. Terms moderate. 3562 Jeanne Mance St. Telephone Plateau 6642.

Concrete Construction Ltd., sold to M. Coopersberg lots Nos. 160 241 part 246, St. Louis and St. Jean Baptiste wards, with buildings (store and factory buildings), fronting on St. Lawrence boulevard, for $132,500. (Promise of sale.)

The Modern Guest Room

One single mattress transforms this...

...some Kroehler Davenport into a full size comfortable bed with box-spring and all bedding in place ready to use; another bed with a separate fabric spring. These same extra features is provided for nightly or occasional use of the extra bed.

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KROEHLER MANUFACTURING CO., LIMITED, STRATFORD, ONTARIO — MONTREAL, QUEBEC and 12 other huge factories on this Continent

Monarch Battery Manufacturing Co. Ltd.

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Take this opportunity of wishing the readers of the Review a Happy & Prosperous New Year

A Happy New Year

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Minister of Public Works and Labour
for the Province of Quebec

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to the members of the
Jewish Community

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New and Used Machinery
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CANADA
and
paul brion
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in charge of
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1471 Peel Street
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HA. 1161

Temple Emanu-El
4192 Sherbrooke Street West
Rabbi Harry J. Stern

Rosh Hashonah Eve, Friday, Sept 11th, at 8

Sermon: "The Wonder of the Faithful" Saturday Sept 12th, 10.30 a.m.

Sermon: "If This Were To Be Your Last Year?"

Children's services, Saturday, at 3 pm in Temple Auditorium. Holt day camp in charge of Gwenn Bryant.

School of Religion Registration Monday, September 13th, at 10.30 a.m. in Temple Office. School sessions at Upstairs School on Hillside Avenue, Westmount.

Annual memorial services at Temple Emanu-El beth-el, Monday, September 14th at 11 a.m. Shabbath Shuvah Friday, September 18th, 8.15

Sermon: "My Own People," Saturday Sept 19th, at 11 a.m. Service in charge of Junior Congregation. Yom Kippur Monday September 28th, 7.30. Kol Nidre Sermon: "Religion and Humility. Day of Yom Kippur at 10.30 a.m. sermon: "The God of our Fathers and that of Modern Religion"

Children's Service, 1 p.m. in the Temple Memorial Services about 4 p.m. Sermon, "In Memories' Flutter" Neilah 5 p.m.

Beth David Congregation, 420 St. Joseph Blvd. West, Outremont. Rabbi S. Hershman.

Opening dance Sunday evening, September 13, Community Hall

Shaare Zion Congregation, Clarendon Avenue, below Sherbrooke Street. Rabbi Julius Berger.

Shabbos Shuvah, Friday, September 18. Kabbalat Shabbos, at 6.45. Sabbath, September 19 at 9 a.m. Yom Kippur Eve, Monday, September 28. Kol Nidre, at 6.30. Monday, September 21, at 8 a.m. Reading of the Torah at 10.30. Memorial service, 11. Sermon 11.30. Sukkoth eve, Friday, September 25, at 6.30. Special evening, at same time. 1st. Sukkoth, Saturday, September 26, 8.45 a.m. 2nd., Sukkoth, Sunday, September 27, 8.45 a.m.

Annual children's Sukkoth entertainment under auspices of Sisterhood, Sunday, September 27, 4 p.m.

Shaar Hashomayim, Rabbi Herman Abramowitz, Cote St. Antoine Road, Corner Kensington.

Rosh Hashonah Eve, Friday, September 11th, at 6.30. Rosh Hashonah I and II, Saturday and Sunday mornings, at 7.30. Reading of Torah, 9.15 a.m. Sermon, 10 a.m. Mincha (afternoon) services Saturday, 4. Maariv, 4.30. Minchah (afternoon services) Sunday, 6.15. Maariv, 6.45. Friday, September 18th, 6.30, sermon, I Rosh Hashonah, "Life's Battle" II Rosh Hashonah: "How to Plan the Year."

In most residential sections in the week of September 20th, classes will be organized of grades of not less years. Also Intermediate Sunday, September 20th, Hebrew School conducted to date at 2.45 p.m. Pupils 6 to 14 are enrolled daily (9.15 a.m. and 4 p.m. to 4.45 p.m.) Hebrew Education. For membership in the Temple Westmount 1341

BEQUEST RECEIVED

The Hebrew Philanthropic Association has received a bequest of $500 from the late Peter Chaikin, which was sent to its widow, Mrs. Zirka Mirta Shulman, her sons, Harry and Jacob Shulman, of 319 Edward Charles Street, Montreal

Bar-Mitzvahs

Mr. and Mrs. Charles Grossart, 6111 Hall Avenue, celebrated the Bar Mitzvah of their son Max, Shabbos morning, September 5. Guests were Mr. and Mrs. Hill Grossman, Mr. and Mrs. Lazer, Mr. and Mrs. Kingsmore, Mr. and Mrs. M. Weiss, Mr. and Mrs. S. Nadler, Mr. and Mrs. Ben Cooper, Mr. and Mrs. A. Nadler, Mr. and Mrs. A. Cain, Mr. and Mr. M. J. Lazer, Mr. and Mrs. Hatfield, Mr. and Mrs. Hayes, Mr. and Mrs. M. Wineman, Mr. and Mrs. Moe Hatfield, Mr. and Mrs. Lazer, Mr. and Mrs. Weinman, Mr. and Mrs. Altman, Mr. and Mrs. Schecter, Mr. and Mrs. W. Grossman, Mr. and Mrs. Hatfield, Mr. and Mrs. Shank, Misses Annie Nadler, B. Nadler, Molly Nadler, Sarah Grossart, Anita Grossart, Molly Hayes, Ida Mirenberg, Dora Sacks, Minnie Nadler, Harry Charters and Leslie Grossart. Headsmen Ben Colpitz, A. H. Grossart, M. Hayes and J. Kingsmans assisted in serving.

Grace your festive table with Allans' Ginger Ale.
Allens Ginger Ale, Stone Ginger and Soda water are the finest thirst quenchers you can take. Highly carbonized . . . giving an added zest to merry meals. Order a supply to-day, and know the pleasure of these delightful beverages.
Allans'
Ginger Ale, Soda and Stone Ginger.
From all good class grocer stores or direct by the case by phoning
LAncaster 1290
124 Dorchester W.

Sherbrooke, Que.

Mrs. Edwin Rubinovitch, Clarke Crescent, spent the week-end with Mr. and Mrs. Samuel W. Rubinovitch, Esq.

* * *

Mr. and Mrs. Joseph Schwartz, Victoria St. spent a few weeks in Montreal, Que.

* * *

Mr. and Mrs. Frank Pollock and family, High St. are leaving shortly to reside in Quebec City.

* * *

Mrs. Thomas Vineberg of Montreal also spent a few weeks with Mrs. Meyer Max & Co. Health, Montreal St. has returned home.

* * *

Misses Pauny, Jacqueline and Rose Schwartz, who spent the summer holidays at Bolduc have returned home.

* * *

Mrs. Harry Levitsone and children, Lincoln Ave. Westmount, who spent the summer with her parents Mr. and Mrs. M. Schonberg, Prospect St. have returned home.

* * *

Samuel Smith, Leah Feinberg and Sydney Feinberg motored to Montreal.

* * *

Mr. and Mrs. Charles Posner and son 46 Peterborough Melbourne St. motored to New York for a few weeks.

* * *

Mr. and Mrs. Israel Feinberg and daughter, Ruth, spent a few weeks at Rutherville, Que.

* * *

Mr. and Mrs. Samuel W. Smith, Chatsworth St. motored to Quebec and were guests of Mr. and Mrs. David Leibling, Fraser St.

* * *

Miss Dorothy Rosenbluth, Quebec St. who spent the last two months at Smith Falls, Ont. the guest of her cousin, Miss Pearl Wineman, has returned home.

* * *

Mrs. Joe Shiller and children who spent a few weeks at Little Lake Magog have returned home in Montreal.

Mrs. M. Friedman and children, of Montreal, spent a month at Little Lake Magog.

* * *

Miss Dorothy Cohen of Westmount is visiting Miss Dorothy Hamilton, Quebec St., for a few weeks.

* * *

Mr. and Mrs. Harry Hudwing and family motored to Montreal for the week-end.

* * *

Mr. and Mrs. Arthur Cohen, of New York, motored here.

* * *

Miss Nilda Pollock, High St. spent a few weeks at Katiuski, Que.

* * *

Mr. and Mrs. Abel Hirsh, High St. motored to Old Orchard, Me. for a few weeks.

* * *

Joseph Hillel has returned home after spending the past few months in Montreal.

* * *

Mr. and Mrs. Maxwell Weinstein of Portland Mines, motored here over the week end.

* * *

Mrs. A. Horlenguebey, of Montreal, St. H. spent a few weeks the guest of Mr. and Mrs. M. H. Feinberg, Belvidere St.

* * *

Mr. and Mrs. Louis Schreiber, Victoria Ave. motored to Montreal for a few days.

* * *

Mrs. F. Feinberg and son, Melvin motored to New York and Atlantic City for a few weeks.

* * *

Miss Bessie Weinstein, Magog St., has returned home after spending the past few weeks in Boston, the guest of her brother and sister-in-law Mr. and Mrs. Saul Weinstein.

* * *

Jack Goldstein, of Albany spent a few days in Sherbrooke and has left on a motor trip to Europe.

* * *

Mr. and Mrs. Morris Green of Cowansville motored here for a few days.

* * *

Mr. and Mrs. Samuel Schneider, of Montreal motored here and were the guests of Mr. and Mrs. A. D. Smith, Montreal St. over the week-end.

Samuel Mosel, of Montreal, spent a few days in Sherbrooke.

* * *

Mrs. M. Gordon and daughters, of St. Johns, N. B. spent the past few months visiting Mrs. Louis Schneider, Victoria Ave.

* * *

Miss Lydia Feiner, Bedford Rd., was hostess at a garden party and bridge luncheon for sister Mrs. Max Stark, who was her guest during the summer.

* * *

Miss Pearl Wineman of South Paris, Ont. spent a few weeks with her cousin, Miss Dorothy Rosenbloom, Quebec St.

* * *

Miss Annie Edgar, Herbert Rd. is spending some time visiting her grandmother, Mrs. Israel Leibling in Quebec.

* * *

Mr. and Mrs. M. H. Feinberg Belvidere St. has returned home after spending some time in Bolduc, N. H.

* * *

Louis Lesperance, of Montreal spent a few days here.

* * *

Herman Livingstone of Montreal spent a few days here.

* * *

A. D. Smith motored to Montreal for a few days.

* * *

Louis H. Bernstein was in Montreal.

* * *

Mrs. F. F. Smith and family have returned home after visiting relatives in Montreal for the past few weeks.

* * *

Miss Bessie Schneider of Portland Manor is living in Sherbrooke.

* * *

Herman Edgar of Montreal spent a few days in Sherbrooke.

* * *

Miss Hyman Cohen, Gillespie St. spent a few weeks in Waterville, Que.

* * *

Mr. and Mrs. Feinberman of Montreal were here.

HAMILTON

ANSHE CHOLOM CONGREGATION

Hughson Street, S.

Dr. Arthur A. Feldman, Rabbi

Rosh Hashonah services Friday, September 17 at 8.30 Saturday at 9 a.m. and Sunday at 10 a.m. Tashlich will be observed at 4 p.m. Sunday. The literature and the Kindlemor of Mrs. and Mrs. Meyer Mostovitz Yahrzeit call for the year 5701 for Mrs. Sarah Y. Mintz, of Israel. Miss Bertha Mintz, also, Mrs. Lottie Florence Lampert Rubenstein, Montreal. Mrs. Mary Levy, Harriet Mintz, Deborah Hecker, Rosalie Cohen, Perla Levy, Zelda Frank, Ruth Rosenberg, Irene Hirsh and Rubin.

Ladies' Aid Society met with Mrs. S. A. Lipsitz in the chair.

Sunday school opened September 10th. Hebrew School opened September 7.

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Elected their retiring president I. B. Posner, Secretary A. L. Lazar, Treasurer H. Abramowitz. A. L. Lazar, D. Israel and H. Tarshish were elected to the board. Committee with A. L. Lazar chairman. H. Freeman was elected sports manager.

SAULT STE. MARIE

Miss Edythe Cohen left the past week-end for Albany, N.Y. where she will attend the University of New York and Brooklyn, N.Y. as guests of her cousin Mr. and Mrs. B. Cohen, Sault Ste. Marie, Ontario.

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NEW WASHING

Montreal Social

Miss Rose Fisher, Hopelands Avenue, entertained at a theatre party Monday evening, September 8, in honor of Miss Lillian Guttberg of Boston, Mass.

Mr. and Mrs. A. Bronfman, Mansfield and Rose Bronfman returned Monday, August 31, by the Empress of Britain after spending the summer in Europe.

* * *

Miss Marjorie Margolese, of Ottawa is visiting Mr. and Mrs. Jay Wolfe, Hutton Hall Apartments.

* * *

Mrs. H. Wachman and family, Strathcona Avenue spent their vacation at Old Orchard Beach.

* * *

Miss Frances Fleming, of Ottawa, is the guest of Miss Ethel Finkelstein, Victoria Avenue.

* * *

Mrs. Clara Arvetis, of Brooklyn, N. Y. is visiting her cousin, Miss Rose Hoffman, Winchester Avenue.

* * *

Mr. and Mrs. Myron J. Israel are expected home the end of September from their honeymoon trip to Europe and Egypt.

* * *

Mr. and Mrs. M. Elkin and son, Sidney, 1946 Hornt Julien Avenue, returned to Boston and spent two weeks at Revere Beach, Mass., visiting Mr. and Mrs. E. Goldman and family, and Mr. and Mrs. M. Golden.

Miss Annie Abeles, those who entertained at a card party were, Mr. and Mrs. C. Herman at supper, Mr. and Mrs. Peck at dinner Mr. and Mrs. Leon Kranz, of Brooklyn, N.Y. Mr. and Mrs. Bentley, we were pleased to see Mr. and Mrs. H. Eisen.

Mrs. Joseph Levitman, St. Pierre-brooke Street West, has returned after spending the past six weeks in Europe.

* * *

Mr. and Mrs. Louis Solomon and sons, Arlington Avenue, returned from Europe, Saturday, September 5, on board the Montrose.

* * *

Mrs. I. Williams, Grey Avenue, has returned from Old Orchard Beach.

* * *

Mr. and Mrs. H. M. Levine, Bishop Street, sailed September 4 on an extended trip abroad.

* * *

Mrs. M. Zaikin and baby, Girouard Avenue, spent two months at Ste. Marguerite, Lac Masson.

* * *

Mrs. S. Usher and son, Girouard Avenue, have returned from Woodlands, where they visited Mrs. M. Usher.

* * *

Mrs. Abraham Michaels, Sherbrooke Street West, has returned from a short stay in New York.

* * *

Mrs. H. Shiller and son, Alvyn Jules, Hartland Avenue, are back from Belleview, Que., where they spent the summer.

* * *

Mr. and Mrs. M. Pelt, Devonar Avenue, are home from an extended motor trip through Ontario.

* * *

Mrs. C. S. Rubin and family, Bernard Road, were at Old Orchard Beach for the summer.

HEARTIEST GREETINGS TO OUR JEWISH FRIENDS ON THE OCCASION OF THE 5692nd ROSH HASHONAH

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Mr. and Mrs. I. Rolig and son, and daughter, Rhodesdale Street West, are in Boston, Mass., where they are guests of Mrs. A. Adelson.

Mrs. J. L. Sabbath and family, Orford Avenue, spent the summer at their cottage at Old Orchard Beach.

Miss Fox, of New York, spent Labor Day week-end in Montreal.

At Chautauqua, at Washington, D.C., spent Labor Day week end in Montreal.

Miss Lillian Goldberg, of Boston, Mass., who has been visiting Miss Ethel Plaber, Esplanade Avenue, has gone home.

Miss Mary Levitt, 4238 St. Urbain Street, and Miss Lillie Moses, 4626 City Hall Avenue, spent the week-end at Valleyfield. They were the guests of Mr. and Mrs. J. Resnick.

Misses Reba Green and Gertrude Teach entertained at the latter's home, 6041 De La Roche Street, at a bridge and personal shower complimenting Miss Sylvia (Thye) Rosen, whose marriage to Abe Nodiner, of New York, took place at Beth Israel Synagogue Monday, September 7th. Prizes were won by Mesdames A. Cohen, J. B. Bringer, M. Rosen and Misses Anne Barnstiff, Hattie Gitlitz, Lillian Astruff, Pauline Green, Min Frentzer, Miss Goffman, Goldie Auerbach and Rae Teach. The honorees was presented with a gift by the hostesses.

Mrs. S. E. Mandelson and children, Dorchester West, have returned from Old Orchard Beach.

Mrs. M. Usher and family, Grosvenor Avenue, have returned from Woodlands, Que., where they occupied a cottage for the summer.

Mrs. J. Nadler, 774 Wiseman Avenue, has returned from Old Orchard Beach.

Mrs. H. Deckelbaum, St. Viateur West, spent the summer at Ivry North.

Mr. and Mrs. I. Rodin, Frontenac Street, were home last week-end to their brother, A. L. Rosen and sons, Irving, Freddie and Harry of Philadelphia and also to S. Kulman and Hy Caplanin, of New York.

Miss Lillian Cohen, Esplanade Avenue, has returned from an extended trip in the United States.

Rose Langer, of Philadelphia spent the week-end in Montreal.

Mrs. M. Simon and Mrs. A. Kumper spent Labor Day week-end in New York.

Mrs. Al Rosinsky, and children, McGerbean Avenue, are home after spending the summer at Old Orchard Beach.

Mrs. H. B. Rehmeyer and family, 4245 St. Urbain Street, who spent the summer at Chateauguay Basin, Que., have returned home.

Miss Irene Greenberg spent her vacation at Atlantic City and New York.

Mrs. H. Levine, Mount Avenue, has returned from a two weeks trip through Albany, Saratoga Springs and New York.

Mrs. Joseph Ridler was on a visit with relatives in Boston and New York.

Miss Annie Stock, Jeanne Mance Street, accompanied by Miss Ruby Berman, Clarke Street, have left for Worcester, Mass., to be bridesmaids at the wedding of their cousin, Miss Sally Sandler, to Sam Rothfeld. They expect to remain away about a month visiting relatives.

Miss Ethel Plaber, Esplanade Avenue, entertained at an evening Saturday, September 5 to compliment her guest, Miss Lillian Goldberg of Boston. Bridge prizes were won by Misses Yetta Bergstein and Rose Mandelker. The guest of honor was presented with a gift.

Miss Lil Garmaise, St. Urbain St., entertained at bridge Tuesday September 1st. in honour of Miss Lily Soloway, a bride-elect of the month. Guests were Misses Rae Chamaine, Lena Herman, Florence Garmaise, Doris Farber, Min Chamaine, Celia Rountenberg and Morris Finer, Aaron Levy, Max J. Rountenberg, Rabbi J. Caplan, Rabbi S. Rountenberg, all of New York. Louis Penner, Max Garmaise, and Max Greenberg. At midnight supper Max Garmaise and toastmaster Prize-winners were Misses Lily Soloway and Connie Rountenberg and Morris Finer and Rabbi H. Rountenberg. The guest of honour was given a pair of spats.

Mrs. M. Simon gave a bridge and luncheon shower in Miss's honour on Thursday September 3rd. Miss Lily Soloway, a bride-elect of the month. The prize-winners were Mesdames M. D. Rountenberg, A. Penner, H. Rosenman, B. Rosen, J. Hammer, P. Lampenfeld, Misses M. Simon, M. Cohen and Miss Soloway. Those present, numbering 37 were Misses M. Chamaine and Lily Soloway, Mesdames M. Simon, A. Kumper and Montreal, were also recipients of the evening. Mr. Lampenfeld, Mr. Rosenman, Mr. Rosen and Mr. Hammer.

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Miss M. Green gave a bridge and luncheon shower in Miss's Mandelker's honour on Thursday September 3rd. Miss Lily Soloway, a bride-elect of the month. The prize-winners were Mesdames M. D. Rountenberg, A. Penner, H. Rosenman, B. Rosen, J. Hammer, P. Lampenfeld, Misses M. Simon, M. Cohen and Miss Soloway. Those present, numbering 37 were Misses M. Chamaine and Lily Soloway, Mesdames M. Simon, A. Kumper and Montreal, were also recipients of the evening. Mr. Lampenfeld, Mr. Rosenman, Mr. Rosen and Mr. Hammer.

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Marriages

Steinberg-Levitsky

The marriage of Rose, daughter of Mr and Mrs David Levitsky and David Leiser, son of Mr and Mrs J. Steinberg, took place August 30 at Beth David Synagogue with Rabbi Besser and Rabbi Hershman officiating. The ceremony was devoted with fervor and gladness. The bride, who was given away by her father was gowned in a white satin gown fashioned on long lines with pink veil to match which was in one of her hands was caught at either side with clusters of orange blossoms. The bridal bouquet was of lilies of the valley. Miss Rose Steinberg was maid of honor, who was also gowned in a blue Empress Eugenie veil hat and shoes to match. She carried lilies roses. Phillip Levitsky was best man. The bridesmaids were Miss Sadie Levitsky in rose satin and pale blue accessories. Miss Pauline Steinberg yellow satin and green accessories. Miss Anne Dolgove pink satin and green accessories. Miss Ilsa Toplitsky green crepe and teal accessories. Miss Ilsa Gold, green net and pink accessories. They all carried lilies roses. The ushers were Herman Weiner, Joe Haron, Sam Wallach, Sidney Levitsky and Max. After receiving Miss Rita Stein was flower girl. She wore a little pink dress and pink hat and carried a bouquet of pink roses. Mother of the bride wore a velvet dress with hat to match and a corsage of roses. Mrs. Steinberg mother of the groom, wore a black satin gown with hat to match and a corsage of roses. Mr. and Mrs. Steinberg left on a honeymoon trip through the northern states and to Niagara Falls.

Montreal Y. M. H. A.

Montreal YMHA activities are developing. The Club, Musical group, Dramatic Society, dramatic tournament, Friday evening lectures open to public on "History of Civilization," Discrete Administration course, Public Health Course (in English and French), Civics and Citizenship Course (in Yiddish and English). The YMHA Evening High School including Bookkeeping and shorthand, public speaking and debating circles, Social Evenings, Parties, Dances, Basketball, Boxing, Wrestling, Swimming, Gymnasium, Reading Circles, Essay and play contests, Junior Education Courses in History, Hebrew, Literature, Elocution, and Current Events, Sabbath Havdalah gatherings, festival celebrations, religious services, Students' Research Group, Sunday clubs and classes, Hobbies, Chess, Checkers, Woodwork, Scouting, Stamp Collecting, Harmonica Group, Camera Club, Art Group, Library, Circulation and Study Room, Schoolboy's Homework Hours, Clubs, Senior, Intermediate and Juniors, each group with its own program, social—action, dances and rallies, Health, medical examination, gymnasium classes, swimming instruction, Apparatus Group (special classes for business and professional men), Sport, Basketball (4 competitive teams and 3 house leagues), hockey, boxing, wrestling, fencing, skiing, swimming, water polo, baseball tennis, soccer, bowling, handball, volleyball, badminton.

Golden Wedding

Mr. and Mrs. P. Levine, 4144 de Bullion Street, celebrated their golden wedding anniversary, at Beth Tehoda Synagogue Montreal, August 30 celebrating. Mr. and Mrs. H. Levine, Mr. and Mrs. S. Levine, Mr. and Mrs. I. Levine, Mr. and Mrs. S. Mackenzie, Mr. and Mrs. M. Hutchinson, Mr. and Mrs. J. Hutchinson, Mr. and Mrs. H. Hutchinson, Mr. and Mrs. H. Chodosh, Mr. and Mrs. H. Bacon, Mr. and Mrs. H. Moss, Mr. and Mrs. Bacon, Mr. and Mrs. Knazer, Mr. and Mrs. Wolowitz, Mr. and Mrs. Ben Rabinowitz, Mr. and Mrs. I. Greenblatt, Mr. and Mrs. A. Cohen, Mr. and Mrs. I. Segal, Mr. and Mrs. L. Friedman, Mr. and Mrs. H. Cooper, Mr. and Mrs. Cooper, Mr. and Mrs. Cooper, Mr. and Mrs. M. Hutchinson, Mr. and Mrs. H. Trachtenberg, Mr. and Mrs. Good, Mr. and Mrs. I. Leiser, Mr. and Mrs. H. Hutchinson, Mr. and Mrs. I. Greenblatt, Mr. and Mrs. I. Levey, Mr. and Mrs. J. Levey, Mr. and Mrs. H. Levey, Mr. and Mrs. J. Hutchinson, Mr. and Mrs. H. Singer, Mr. and Mrs. A. Lesser, Mr. and Mrs. H. Levine, Mr. and Mrs. H. Hutchinson, Mr. and Mrs. H. Hutchinson, Mr. and Mrs. C. Rosehill, Mr. and Mrs. H. Zeiman, Mrs. Taylor, Mr. and Mrs. A. Bloom, Mr. and Mrs. A. Shore, Mrs. H. Shore, Mr. and Mrs. H. Shore, Mr. and Mrs. H. Shore, Mr. and Mrs. Cohen, Mr. and Mrs. Cohen, Mr. and Mrs. Cohen, Mrs. Dunn, Annie Thomas, Rosie Levine, Clara Levine, Velta Trachtenberg, and I. Cooper, Charles Shore, H. Hutchinson, J. Levine, H. Levine and H. Shore.

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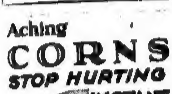

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THE OPEN BED ROOM WINDOW

This may appear to be the worst time of year to speak of sleeping in the open, but it is nevertheless reasonable to consider it from the preventive side. The idea that a person requires a spring tonic grew out of the fact that many people did not feel as well in the spring as they did at other seasons of the year.

We know that the only tonic these people require is more sleep in the open air, sensible exercise and proper food (not enough interest in it, point out that if people were to take one-tenth the care of themselves during the winter they would feel far more spring time.

During the summer windows are kept open and so we work and sleep in the fresh air. With the advent of the cooler weather windows are not left open all the time and although in early they are not kept open at all, in some homes. Please will it seem early the result. It is because it is colder just as much as in summer. The heat of these air is not enough any more to have disease in winter and why when spring comes there is a lack of good health which makes itself felt as a tired run-down condition.

The time which we spend in bed sleeping the rest we need should also be time spent in the fresh air. This is possible providing the bedroom window is kept sufficiently open to allow for a fresh supply of air throughout the night while we are asleep.

How high the window needs to be open depends upon the temperature and the wind. The smallest opening will be sufficient on very cold windy nights. Cold air from outside must be kept in motion in the form of air in which we should sleep. It will bring us all the benefits of fresh air and will enable us to sleep restfully and feel more refreshed in the morning.

The idea of keeping the bedroom window open was one of the first points to be emphasized in the campaign against tuberculosis. At the beginning of this century a sleeping porch was the fashion of the day. Because of the open air treatment many old men who disease fails did very well and disease. This is no longer true of course, and as the mortality rate has been reduced by half in the past twenty five years.

This reduction has not come about because of a discovery of some remedy which is a cure for tuberculosis. It has been largely due to the more general use of fresh air, more wholesome food and more sunshine in the home. Many people still continue to live more healthy lives. They have learned that if they want to keep well they must have plenty of fresh air, sunshine and proper food, and they practice these on almost every day.

The open bedroom window is one of the many things which we can do ourselves in order to keep well and to maintain health.

Canadian Medical Association Health Service, 184 College Street, Toronto, will be answered personally if so desired.

FATALLY INJURED IN FALL

Leaving her mother's home unattended and falling through a neighbouring window of an empty house Monday morning, September 1, Mrs. Ida Bernstein, 71 years of age, of 1116 St. Dominique street, Montreal, suffered injuries from which she died a few hours later in the Montreal General Hospital, where she was taken in the ambulance.

Mrs. Bernstein was visiting with friends and relatives in the neighborhood and in attempting to enter the window from the outside she fell to the ground, a distance of about ten feet, striking her head on the pavement. She was found by neighbors who immediately summoned the ambulance.

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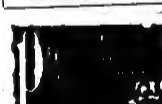

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Rosh Hashonah Greetings

(Continued from page 130)

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5697 A Happy New Year 1936
Mr. and Mrs. Samuel Kronick and family,
106 Madison Ave., Toronto

5697 A Happy New Year 1936
Mr. and Mrs. Harry Levy and family,
271 Benson Avenue, Toronto

5697 A Happy New Year 1936
Dr. and Mrs. J. J. Lavine and family,
11 Tyndall Avenue, Toronto

5697 A Happy New Year 1936
Mr. and Mrs. S. Lubelsky,
400 Oriole Parkway, Toronto

5697 A Happy New Year 1936
Mr. and Mrs. S. Lawrence,
252 Spadina Ave., Toronto

5697 A Happy New Year 1936
Mr. and Mrs. Max Menson and family,
401 Palmerston Blvd., Toronto

5697 A Happy New Year 1936
Mr. and Mrs. I. M. Federman and family,
220 Inglewood Drive, Toronto

5697 A Happy New Year 1936
Mr. and Mrs. S. Menson and daughter,
150 Highbourne Rd., Toronto

5697 A Happy New Year 1936
Mr. and Mrs. M. Marshall and family,
115 Winona Ave., Toronto

5697 A Happy New Year 1936
Mr. H. Mehr and family,
13 Belmont Ave., Toronto

5697 A Happy New Year 1936
Mr. and Mrs. M. Menuel and daughter,
804 Ossington Ave., Toronto

5697 A Happy New Year 1936
Mr. and Mrs. J. Moscata and family,
15 Leander Ave., Toronto

5697 A Happy New Year 1936
Mr. and Mrs. E. Paltrer,
301 Palmerston Blvd., Toronto

5697 A Happy New Year 1936
Mr. and Mrs. Harry Papernick and family,
145 Spadina Rd., Toronto

5697 A Happy New Year 1936
Mr. and Mrs. Chas. Rafelman and sons,
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5697 A Happy New Year 1936
Dr. and Mrs. M. A. Pollock and family,
297 Rushton Rd., Toronto

5697 — Rosh Hashonah — 1936
5697 A Happy New Year 1936
Mr. and Mrs. E. S. Rosh and family,
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DR. M. KATES

extends its best wishes for a Happy and Prosperous New Year to his many friends and patrons.

Dr. Kates wishes to announce that after September 20th he will be located in his new Dental offices at **455 Spadina Avenue.** S. E. Corner of College

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Rabbi and Mrs. S. Sachs and family

wish to the Good Tidings Membership and the entire community of Toronto a Happy and Prosperous New Year.

GREETINGS FOR THE NEW YEAR

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GENERAL ELECTRIC

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Complete

IN a nested tint, this new General Electric Radio proved the unanimous choice over competing sets. Come to our showroom and hear it for yourself. You will be thrilled with its remarkable full-range performance . . . delighted with its beauty . . . and surprised at its low price. The General Electric "Junior" Super-Heterodyne is also obtainable with an electric clock . . . or in a compact Console.

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6 Stores

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5751 A Happy New Year 1941
Mr. and Mrs. S. Robertson and daughters, 672 Roxton Road, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5752 A Happy New Year 1941
Mrs. R. Rombach and daughter Lily, 241 Brunswick Ave., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5753 A Happy New Year 1941
Mr. and Mrs. H. Rosenberg, 45 Thorne Crescent, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5754 A Happy New Year 1941
Mr. Harry J. Rosenberg, 492 Brunswick Ave., Toronto
Extends to all his friends and relatives his best wishes with the compliments of the season.

5755 A Happy New Year 1941
Mrs. L. F. Sapera and family, 81 Highbourne Road, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5756 A Happy New Year 1941
Mr. and Mrs. B. Steinberg and family, 211 Glenholme Avenue, Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5757 A Happy New Year 1941
Louis Savein, 115 Braemore Gdns., Toronto
Extends to all his friends and relatives his best wishes with the compliments of the season.

5758 A Happy New Year 1941
Mr. and Mrs. I. Segel and son, 5 Belmoral Avenue, Hamilton, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Greetings for the New Year

JOSEPH B. SOLWAY

BARRISTER, SOLICITOR, NOTARY, ETC.

Phone Adelaide 8285-8286

Room 307 — Canada Building

160 Adelaide St. W., Toronto

5759 A Happy New Year 1941
Mr. and Mrs. H. Sohs and family, 66 Closter Street, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5760 A Happy New Year 1941
Dr. and Mrs. J. J. Solway and family, 105 Madison Ave., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5761 A Happy New Year 1941
Mr. and Mrs. Percy Stein and family, 1048 Bloor Street West, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5762 A Happy New Year 1941
Mr. and Mrs. M. Stopeck, 1509 Bathurst Street, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5763 A Happy New Year 1941
Mrs. L. B. Stock and son Harold, 404 Bloor St. West, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5764 A Happy New Year 1941
Mr. and Mrs. H. Tanzer, 226½ Markham Street, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

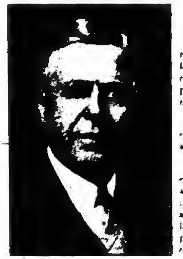
5765 A Happy New Year 1941
Mr. and Mrs. Z. Trembitsky and family, 1002 Queen Street E., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5766 A Happy New Year 1941
Wall Bros., 94 Queen Street West, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5767 A Happy New Year 1941
Mr. and Mrs. Julius Weil and family, 364 Palmerston Blvd., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5768 A Happy New Year 1941
Mr. and Mrs. J. Weinberg and family, 599 College Street, Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

NEW FALL FASHIONS and STYLE OF THE HAIR!



To suit the new hats you need special dressing of the hair. We are specially equipped to give you the perfect effect in any new hat.

Sort your hair in your eyes, they should receive attention.

Our new eye glass and eye brow rub will be found a great assistance to you in enhancing your appearance and making your eyes ladies and eye brows the popular model to suit your complexion.

PERMANENT WAVING

Four different processes of permanent waving to suit your particular needs. The Naturelle, Frigidaire, Eudaire, Frederic's $10.00 and the special Eugene at $15.00.

Max Factor's Society Make-Up

At Pember's We Feature Angel Skin Powder and Max Factor's Society Make-Up. Let us advise and demonstrate these famous preparations to suit your individual needs.

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5769 A Happy New Year 1941
Mr. and Mrs. Maurice J. Wene and children, 6 Highbourne Rd., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5770 A Happy New Year 1941
Mr. and Mrs. E. H. White and son, 535 Palmerston Blvd., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5771 A Happy New Year 1941
Mr. and Mrs. L. R. Wolfe, 72 Wheeler Ave., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5772 A Happy New Year 1941
Mr. and Mrs. Maurice Wolfe and family, 146 Ringwood Rd., Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5773 A Happy New Year 1941
Mr. and Mrs. Max Wolfe, 227 Dawlish Street, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5774 A Happy New Year 1941
Mr. and Mrs. A. L. Wynston, 31 Bernard Drive, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5775 A Happy New Year 1941
The Yvonne family, 219 High Park Avenue, Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

Mr. and Mrs. Jacob K. Zeitz of Toronto announce the engagement of their daughter Miriam Rose to Mr. Harry Lewis Rosenberg of Toronto, the marriage to take place on Sunday, October 19th, at the home of the bride's parents, 1 Rosemount Avenue, Toronto.

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WILDER-BURNINGHAM REALTY Co.
140 S. Main St. Elsewhere Sell it

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SCHEUER'S
131 YONGE ST. — TORONTO

"Some folks think we don't mow"

In the beginning—some years ago—this laundry did not wash almost exclusively. To-day there are eight different services from which you may choose, each one taking the wash one step nearer completion. This permits a housewife to select as much or little help with her family wash problem as suits her and pay accordingly. All washings are done in lukewarm water changed ten times during the process, and at no stage is there any rubbing—simply a tumbling in pure soapsuds and many rinsings. A phone message will bring you a folder explaining the eight services in detail—or stop any one of our courteous driver-salesmen in the ruby black and red trucks.

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"Where Your Laundry Is A Pleasure"
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& COMPANY
CHARTERED ACCOUNTANTS
INVESTIGATORS TRUSTEES
Toronto, Can. Buffalo, N.Y.
Elgin Bldg. Ellicott Square Bldg.

Holy Blossom Hebrew Congregation, Rabbi H. H. Binovitz, Bond Street.

Rosh Hashonah Friday September 17 9 a.m. without. The Silver in the Choir Saturday September 17, 10 a.m. Tuesday Through Sunday Friday September 17, 7:30 p.m. Children's service Services for Rosh Hashonah broadcast over Station CKIC and also through Rogers Radio Corporation. Among members of Goldsmith Home 41 Dundas Street Friday September 16th 7:30 p.m. Saturday September 17th 10 a.m. All unaffiliated with congregations are invited. No charge. Choir trained by A. Campbell Smith Director conducted by Percy E. Nunn Music of the Hebrew Union College Chorals are due to assistance of Mr. Charles Alter Mrs. I. I. Allen Mrs. Herb Bertes and David Gottlieb in connection with Xmas services.

OFFICERS ELECTED

Results have elected President Miss Evelyn Greenbaum. Vice president Miss Lillian Shapiro. Secretary Miss Lillian Lang. Treasurer Miss Fannie Singer. Assistant Treasurer Miss Celia Solis. Literary Director Miss Edie Stein. Social Director Miss Betty Watson. Athletic Director Miss Ida Parlen.

BURIAL SOCIETY REORGANIZED

Recently Hebrew Free Burial Society one of the constituents of the Federation of Jewish Philanthropies of Toronto which receives a direct grant from Federation is being reorganized with the committee Rabbi S. Weber, K. Pullan, S. Harris, S. Bernard, Miss Shee Rabbi S. Weber. The mechanic Plans are to be made for moving the Hebrew Section of the Free Burial Society and the cemetery property on Darcy Street, by the grounds will be laid out in modern plan.

TORONTO HADASSAH

Hadassah Radio week at the Toronto Society functions at the C.N.E. auditorium. A program was arranged by Hadassah Hebrew Education Committee under Mrs. Louis Levine assisted by Mrs. Max Wolfe at Hadassah organization Mrs. Maurice Hyman and Mrs. Max Leibner. Mrs. Parker and Mrs. Hyman were with Mrs. A. Fine at the Hadassah Memorial Hotel Committee. Mrs. Hyman and Mrs. Fine at the Hadassah Memorial Hotel Committee. Mrs. Hyman and Mrs. Fine at the Hadassah Memorial Hotel Committee. Mrs. A. B. Bennett was

Goel Tzedec Synagogue, University Avenue, Rabbi Samuel Rosh.

Rosh Hashonah services: Friday at 7:30; Saturday, 9 a.m.; Saturday at 7:30 p.m. Monday at 9 a.m. Services by the Rabbi at 10.

Tashlich Service Monday School Sunday, October 11, 10-12.

Marriages

Saitch-Cass

Mr. and Mrs. I. H. Cass, Ashworth Avenue announce the marriage of their daughter, Lilian, to Hyman Hall Saitch, August 30th, Rabbi Samuel Sachs officiated.

Silverman-Chernof

The wedding was solemnized Sunday, September 4th at the Congregation Agudath Israel on Palmerston Avenue of Rose daughter of Mr. and Mrs. Benjamin Chernof, to Irving Silverman son of Mr. and Mrs. Hyman A. Silverman. Rabbi Berger performed the ceremony. The bride wore an ivory satin gown, and carried a bridal wreath of lilies and valley. The maid of honor was Miss Dorothy Silverman, a sister of the groom. She wore a green satin gown, trimmed with rhinestones and carried a bouquet of red roses. The bridesmaids were Miss Rose Hochenhaft, of Hamilton, N. Y. in a gown of blue and pink taffeta and carried a bouquet of red roses. Miss Lillian Chernof a sister of the bride, was the flower girl. She wore a pink taffeta dress with pink roses. The flower girls were Estelle Shirley and Helen Mattie Dunn. They also wore organza frocks of pink georgette with hats of the same period. The page boy was Bernard Goldstein. Joseph Chernof, brother of the bride, was best man and the ushers were Al Goldenblatt, of Buffalo, N.Y., Ben Silverman, a brother of the groom, and Sol Chernof, brother of the bride. Sol Silverman and Albert Gerald Dunn were the ushers. A family dinner served at the Studio was attended by about 100 guests with many more attending the reception. The mothers of the bride and the groom received, both wearing black lace. Miss Dunn was master of ceremonies. Out-of-town guests were Mrs. Max Lipson, of Rothsay, Mass., Councillor Harold Berinsky and Mrs. Berinsky and family, of Markdale, Mrs. Jerry Lavine, of New York, Manny Farin, of Buffalo; Al Goldenblatt and sister, Rose, of Buffalo; and Max Unsworth, of Preston, N.J. Mr. and Mrs. Silverman left on a honeymoon to New York state, the bride travelling in a grey tweed suit with accessories to match. The couple live in Buffalo, N.Y.

GIRLS WANTED

Girls 17 years of age wishing to join a club call Pearl Markovitz, 24, 999 before 5 p.m.

Approaching Marriages

Mr. and Mrs. Leslie Stone, Jr., Glen Road, announce the approaching marriage of their daughter, Lily, to Dr. Benjamin Hoffman, Albany, N. Y., October 8th.

Council of Jewish Women

(Jewish Girls' Club)

A return performance by the Ritenour Theatrical of Chanukah Comedy Hooten was staged by Miss Nellys at Beth Sholom Synagogue, Friday evening. Miss Belle Rosengarten and Jacqueline Perlmutter, Margaret Lawrence, Shirley Shapiro, Grace Lepofsky, Florence Mens, Helen Schwartz, Helen Weinberg, Lily Weinberg, Ethel Abrahams, Jan Stein, Ada Berkofsky, Shirley Jolevitz, Gertrude Jolevitz, Martin Ryding, Sydney Silverman, Charles Kaplansky, Louis Kaplansky, Jackie Hadfield, Arthur Stillman, Marian Samuels, Harold Cantz, Ruth Cohen, Jennie Cohen, Edith Woolf, Lily Lobitsky, Florence Moss, Ruth Dalgin, Doris Waldman, Esther Simons, Pauline Plesner, Ilse Hershey, Pearl Klos, Kay Abella, Betty Krieger, Mary Schecter, Max Rosenfeld, Arthur Stillman, Bessie Grossman Assistants for the piece at Dance Is Band Headmen Ilse Taffe, Doris Mathe, David Leitzinger, J. Simons Bloom, Jimmy Cohen, Belle Rosenson, Doris Hoffmann, Rachel Jacobs, Ida Koslinsky, Mary Kreiger, Dora and Miss Adelaide K. Cohen Prize winners: Helen Roth, Cherie Stein, Kathe Spielgelman, Helen Kaiser, Sara Roth, Ethel Plotnikoff, Lily Lubinsky, Helen Block, Mabel Isenberg, Margaret Nathans, Fanny Kravitz, Betty Epstein, Zeckie Hoffmann, Dan Appelbaum, Albert Kaye, Sallie Block, Arthur Chaplin, Benny Libman, Sam Pelcher, Jan Rosnick, Dave Perlmutter, Mrs. Pam Segers, Mrs. Plesner, Mrs. Mansfield, Belle Rosenson, Jimmy Cohen, Doris Hoffstein, Fanny Kravitz, Sam Pelcher, Sydney Goldberg, Alec Cwinsky, Rachel Leavitt.

Membership Scholarships were presented to Miss Ismet Glimbys Colonel, Belle Rosenson, Lily Weinberg, Rachel Jacobs, Doris Hoffmann, Ida Koslinsky, by Mrs. Ben Taffe.

Classified Advertising

Bed-living-room and bedroom, furnished. Private bathroom. Good location of Hill District. Telephone MI. 2809.

ARE YOU ELIGIBLE?

Young men's literary and social club open for a few liberal-minded members. Call Roy Berk, Howard 2826.

TORONTO SOCIAL

Mr. and Mrs. Harold Levi, Lake Side Road, spent the holiday week end in Muskoka.

* * *

Mr. and Mrs. Solly Gross and children, Madison Avenue, have returned from their summer home at Highland Point, Ont.

* * *

Mr. and Mrs. H. Blumenthal and daughter, Bella Southcliffe Drive, Forest Hill, left on a two weeks motor trip to New York, Atlantic City, and Philadelphia.

* * *

Mrs. Sol Harvey and son, Sidney of Montreal, spent August with her parents Mr. and Mrs. P. S. Hymes at their summer home in Lakeside Point Girl.

* * *

George Yarmey and daughter, Miss Esther Yarmey, High Park Avenue, returned on the Manitou from a seven weeks tour of the continent.

* * *

Mr. and Mrs. S. Phillips, Lauder Avenue, were in Detroit, Mich., for the holiday week-end.

* * *

Mrs. A. Silverman, and family, Wallace Avenue, have returned from their summer home on Lake Rosseau, Muskoka, Ont.

* * *

Mr. and Mrs. Harry S. Rosenberg, Oriole Parkway, arrived home Friday morning on the Duchess of Atholl from a three months tour of the Continent.

* * *

Miss Ida Weinrauch of Rochester, N. Y. who has been visiting for six weeks with Mrs. H. Jacobson, Robina Avenue, left on Tuesday for home.

* * *

Miss Dorothy Palmer, Lauder Avenue, is visiting friends in New York and Atlantic City.

* * *

Mr. and Mrs. J. Bright and family, formerly of Nassau Park Boulevard, are now in their new home at No. 283 Armadale Avenue.

* * *

Miss Celina Mendelsohn, Lauder Avenue, who has been doing post graduate work in dietetics at the Jewish Deaconess Hospital, Los Angeles, Cal., has returned home.

* * *

Misses Dorothy and Sue Standish, Wells Hill Avenue, are back after spending the past three months on a motor tour of Western Canada and the Western States.

* * *

Mr. and Mrs. M. Barrett and son, 19 Hoffman Drive, came home on Sunday from Big Cedar Point, Ont., where they spent the summer.

* * *

Mrs. M. Cone and family, Harper Avenue, are home after spending the summer at Belle Ewart, Lake Simcoe.

* * *

Miss Esther Yarmey, High Park Avenue, left Wednesday for Boston, Mass., to visit her grandmother, Mrs. D. Snyderman.

* * *

Mr. and Mrs. Ephraim Goldman, Lauder Avenue, have returned from a motor trip to Montreal, Quebec City, Murray Bay, Tadousac, Lake St. John, Jacques Cartier Park, Ottawa and Algonquin Park.

* * *

Mr. and Mrs. Charles Epstein, Madison Avenue, have returned from their summer home at Highland Point, Ont.

* * *

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* * *

Jack Kaplan, Dundas Street West, is leaving Sunday night for Montreal, to represent the Schapiro Golf and Country Club in play the team tomorrow at the Shaughnessy Club, Dominion Rd.

TO ALL MY FRIENDS

I beg to announce that I am representing the City Dairy Co. Ltd. in serving customers for their products. Your patronage would be greatly appreciated

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Copies of the Regulations may be had on application to the Minister of Education, Toronto

Miss Selma Rose of Montreal, who has been visiting with Mr and Mrs H. H. Goodinch, Arlington Avenue, has left for home.

* * *

Mr and Mrs A. J. Trachtman, of New York, who have been guests of Mr and Mrs Samuel Goodman, Lansdowne Road, left for their home on Tuesday.

* * *

Joseph W. Lebowitch, Salterton Road, has returned absent for 3 months. After spending several months in Europe.

* * *

H. M. Yarrow, High Park Avenue is leaving for Boston, New York, Atlantic City and Baltimore and will return to Toronto September 1st.

* * *

Mr and Mrs D. Levine and family, 305 St. Clair Avenue West, came home Sunday from Big Cedar Point where they spent the summer.

* * *

Miss Lillian Papernick of Detroit, Mich., visited her mother, Mrs. M. Papernick, Crawford Street for the holiday week end.

* * *

Arthur Silverman, Wells Hill Avenue, is home from a three months' motor tour of Western Canada and the states.

* * *

Miss Bernice Jacobs is expected back next week after a stay of four weeks in New York, Providence, R. I. Hartford, Conn. and Newport.

* * *

Norman Jackson, Blanchard Avenue, left on the first of the holiday week-end for Maple Mountain, of Lake Muskoka.

* * *

Miss Margaret Lapinsky, Palmerston Avenue, gave a party for the Canadian Open and a sizeable party in honour of Miss Betty Katz, of Detroit, Mich.

* * *

Mr. and Mrs. Mark Kelner, of Chicago, Ill., have been entertaining the former's parents, Mr. and Mrs. Kelner, Palmerston Road, for the past two weeks, were motored a short time ago by Mr. and Mrs. Max Kelner, Mr. and Mrs. Sam Kelner,

The Business Depression Challenges Jewish Social Work

By H. L. Lurie

During the last two decades of prosperity, surplus wealth available for communal programs has made possible a broad expansion and elaboration of all forms of activities in which various Jewish groups were concerned. Mounting budgets of the primary philanthropic services indicating improved standards and facilities in hospitals, family care and child care service have been accompanied by broad programs of institutional development, increased building of synagogues and temples, centers and community buildings, fraternal and social clubs, and Jewish educational systems including elementary education and teachers training. There has been as well an enlarged interest and participation of American Jews in the problems and vicissitudes of Jews in other lands.

How far these extensions of communal activities have been founded upon assured financial stability of the supporting groups is still undisclosed. There are many evidences at hand of financial difficulties due to heavy indebtedness on communal and congregational buildings as well as increased problems of obtaining funds for the maintenance of these institutions and activities. The critical question which is involved is whether present financial difficulties are in the nature of a temporary setback which will disappear with returning prosperity. If the present depression is a forerunner of a more extended period of economic readjustment, does it mean that a plateau has been reached and that the rate of expansion and building for the future will be retarded? A pessimistic view has been offered that Jewish social work and institutional development will be unable to maintain the previous level and that the next decade may see an actual decline. The future depends largely upon the extent to which the economic basis of Jewish life in this country has been affected by the depression and by current economic changes. Whether economic adjustments now in process will continue to have a detrimental effect upon the ability of the middle and well-to-do classes of the Jewish population to support communal activities cannot be foreseen at this time. With improvement in general economic conditions we shall learn whether the present stage of social work and communal activity, greatly accelerated during the past decade, is safely within the potential fund-raising capacities of the Jewish group.

The Bureau of Jewish Social Research during the last year has had exceptional opportunities to study the effect of the depression upon Jewish social work through the monthly reporting system of Jewish social agencies, which it has set up, and through a series of special inquiries and conferences, organized through the efforts of the Bureau. In order that the leaders of social work may benefit from joint thinking during this critical period, special conference of the executives of Jewish Welfare Federations under the chairmanship of Dr. Solomon Lowenstein and of Jewish family welfare agencies with Miss Frances Taussig as chairman, have been developed. These conferences functioning through continuing committees, have attempted to collect information and to develop policies which may serve to guide Jewish social work through the depression. Other special groups such as the Jewish Centers through the medium of the Jewish Welfare Board and Jewish education through the National Council on Jewish Education have similarly attempted to organize joint planning and policies.

As the maintenance of social work in Jewish communities depends largely upon the Jewish federation, the action of the executives early in 1930, in setting forth principles is of special significance. In the absence of proper governmental measures for the relief of the unemployed, the importance of accepting a full share of the obligations for relief of Jews affected was stressed. The desirability of protecting standards of service painfully developed in previous years, the need for emphasizing the essential values of other social services, local and national, such as those concerned with health, child care, recreation and Jewish culture, were emphasized. Professionally equipped personnel, adequate relief standards and intelligent community planning were considered as primary factors. Funds for the continuing support of Jewish social work, it was urged, might be obtained from intensified efforts in fund raising and through the conservation of resources through rigid economies and administration. Above all the group emphasized the importance of awakening public responsibility for the prevention of unemployment and the insurance of income to the [illegible] through comprehensive programs.

While it may be premature to gauge the ultimate effect of the depression upon the raising of funds for Jewish social work, some of the immediate results are already visible and may be [illegible]. That there has been in general [illegible] in the extent of [illegible] to Jewish social [illegible] is [illegible] [illegible]. Although [illegible] [illegible] [illegible] between communities [illegible], some larger [illegible] have been [illegible] [illegible] [illegible] and [illegible] difficulty this year. Reports which have reached us from various fields [illegible] indicate that the difficulty of fund raising has not been confined to the organized [illegible] form of federations, but has been a common problem of national service agencies, of [illegible] [illegible] to the foreign [illegible] with which the Jewish group is concerned as well as of congregations, schools [illegible] and [illegible] activities. [illegible] and unaffiliated agencies have similarly experienced [illegible] [illegible] funds. The economic depression [illegible] has affected the resources of the individual from whom [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] of enterprises.

The experience of [illegible] funds gives us a standard whereby we may measure the relative success of Jewish fund raising ventures. [illegible] [illegible] demands and [illegible] expenditures for relief, the [illegible] funds in many cities have been able to maintain the previous level of contributions. In some communities increases in the [illegible] [illegible] [illegible] [illegible] have been recorded. As Jewish [illegible] [illegible] funds for [illegible] [illegible] purposes, they cannot be considered as [illegible] [illegible] [illegible] for important Jewish social work programs which [illegible] [illegible] and [illegible] [illegible] and foreign [illegible] and cultural agencies. [illegible] the current success of [illegible] [illegible] [illegible] the maintenance of [illegible] Jewish social work in a number of communities the support of the whole program of communal activities [illegible] [illegible] upon the fund raising ability of the Jewish group [illegible].

In a number of communities which have [illegible] [illegible] and in [illegible] where Jewish federations are [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the

TORONTO SOCIAL

(Continued from page 130)

Mr. and Mrs. J. Goldenberg and family, Shaw Street, have returned from Big Cedar Point, Ont., where they spent the summer.

* * *

Mr. and Mrs. William Ader and daughter, Carol May, of Rochester N. Y., are expected in town to visit Mrs. Ader's parents, Mr. and Mrs. J. Ross, Walmer Road.

Among Toronto Jewish Women

Mrs. Alfred Stock, 31 Riverdale Heights Drive, says "I am a business woman with little time for domestic life but an immense appreciation for it, as to me the outstanding qualities women can possess are those which make them the best homemakers and cooks. Mrs. Frank Silverman, of 211 Lauder Avenue, has those qualifications and others as well. The time when the Naomi Chapter of Hadassah gave a benefit dance Mrs. Silverman's contribution of pastry elicited more praise from the gathering than anything anyone else made."

MAKE GOOD SHOWING IN RECENT EXAMS

Rhoda Breslin of Harbord Collegiate, who passed senior matriculation examinations with 10 firsts and the first Mary Wardell scholarship for Latin and Greek and one credit, and Alan M. Pearlstein of Oakwood Collegiate, who got 10 firsts and one second in upper school exams.

New Year Greetings!

Mr. and Mrs.
A. DRACH,
and daughter, Pearl

1650 Van Horne Ave.

New Year Greetings!

Mr. and Mrs.
R. LEBOFF,

3508 Grove Hill Place,
Notre Dame de Grace,
Que.

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Mr. and Mrs.
J. PASCAL,
and family.

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Umbrellas
[illegible]

Jewish Agencies concerned with dependency. The Emergency Work Bureau of New York City (Pioneer Committee) the Philadelphia Local Committee and the Governor's Unemployment Fund of Chicago are noteworthy examples. The continuation of such efforts must be considered as essential measures for maintaining Jewish relief programs in many communities.

The raising of funds for Jewish activities and causes through specially organized efforts has experienced considerable difficulties. Where successful campaigns have resulted, there are indications that supposed campaign methods or even fair and professional leadership may have been responsible, although the assistance or service rendered by volunteers are not less from which to generalize. Inability to reach previous levels of contributions has occurred in a sufficient number of communities to warrant an intensive study of the problem. For instance, funds raised thereby less than in other years, are sufficiently large in many cases so that existing programs of work, although subjected to reduced quotas, are not in actual jeopardy. Careful administrative and budgetary economies and effective planning are helped to safeguard social work programs in many communities. The present outlook, therefore, is moderately favorable. The uncertainties for 1932 and successive years however are of definite concern to the leaders responsible for the maintenance of Jewish social work programs.

It is important that the attempt to raise funds for the fund raising agencies of Jewish Federations and other agencies as fund raising is the most perplexing practical problem which confronts Jewish philanthropy at this time. Unless ways are discovered for bringing back the contributions to the amount reached previous to 1930, the need for establishment of communal programs will be inevitable. If the present methods of current fund raising are to be a greater economic necessity and instability in the welfare of Jewish groups, we must consider always not only with the needs of Jewish social work but also with the fundamental problems of Jewish economic adjustment in the United States.

The most striking phenomenon in the past year has been a considerable rise in participation in general relief programs in which racial or religious affiliation is not a factor. [illegible] and relief measures. It, as has been believed, isolation from general programs is a characteristic of sectarian social work, there is considerable evidence to the contrary in this depression. In fact many of the leading Jewish social workers have been engaged in stimulating the development of community wide programs for dealing with destitution caused by unemployment long before the acute needs of the Jewish clientele itself made such additional measures imperative. This spontaneous development is a part of a general concern of Jewish social workers in increasing such provisions of social legislation, especially of social insurance and state aids, relief measures. It is needful to be the increasing participation of outstanding Jews in the general interests of their communities as indicated by their readiness to be identified with political, civic and philanthropic interests whose objective is the welfare of the entire community and of the nation. If would be to such influences in mention only the names of individuals whose efforts have become widely known. Even communities have failed to report part in relation to general local efforts during the present year.

These general tendencies are having a definite effect upon the programs of Jewish social work itself. The exhibit of general measures, particularly as supported by appeals for dealing with dependency, is being recognized and there is less and less reluctance on the part of social agencies to turn over the responsibility for Jewish dependence to the resources of state and local authorities. The concern with the standards of such public agencies is no longer a defensive rationalization or reluctance to accept public welfare as such but a real interest in the adequacy of its performance.

There is no satisfactory information available as to the number of Jews aided by public or general relief funds and measures. So far as can be measured by the experience of the Jewish family welfare agencies, dependency has been increasing during the last winter, more marked in the newer industrial cities and in the larger than in the smaller communities. However, the additional Jewish families receiving relief did not materialize as early or increase as rapidly as the general relief loads of public and non-sectarian agencies. The conclusion which might be inferred from this experience,—that the Jewish wage earning group is relatively in a more stable economic position than the rest of the population,—would be misleading. The relationship of dependency is probably to the period of migration and occupational adjustment rather than to race and nationality. The groups that [illegible] most recently been absorbed into the industrial life of urban centers [illegible] are first overtaken by economic and much more subject to business depressions and industrial disturbances. It is very likely that the Jewish group which has within a rather small proportion of immigrants who have been in the country less than fifteen years, has suffered economically upon the whole [illegible] native population as the older immigrant groups in such localities. It is believed that the effect of the depression upon the Jewish group insofar as the proportion of families in need of relief is concerned, resembles the native American population as a [illegible] centers more nearly than it does other nationality groups.

Insofar as can be determined, increased mortality or morbidity has not as yet been indicated, so far 1930 mortality rates were actually below that of 1929. So far as Jewish hospitals are concerned, the effect of the depression is so far [illegible] only in better private payments for service. In the field of child care, although there are significant variations between communities, 61 agencies show an actual decrease in relief of approximately 15% for the first three months of 1931 as compared with 1930. Nevertheless, the total number of children under care was approximately 10% greater on March 31, 1931, than on March 1, 1930 for the same agencies. A partial explanation made for this increase is the greater difficulty experienced in returning children to their own homes because of the depression. Jewish educational schools and community centers report lower receipts from philanthropic sources and from direct payment for service. National service agencies similarly report less income from federations and from direct methods of fund raising in local communities.

If the experience of previous depressions is a guide, Jewish social agencies must expect to face the effects of the present depression in succeeding years in increased disorganization of families, increased child dependency and increased ill health and occupational disabilities. Following in the wake of depressions, there will remain the disadvantaged wage earners for whom readjustment is difficult and who are at a disadvantage in finding opportunities for wage earning. Many of these will be continuing clients of the family agencies, increasing the volume of relief for a long period after the depression.

There is also a considerable increase, which may be justified, in the economic standing of the Jewish group in the United States. What has come to be known as technological unemployment and concentration of industry in units including steel handling have a continuing adverse effect upon the Jewish group. There is at present a growing concern with the problem of employment discrimination against Jews. This concern may be considered as a result of the more fundamental problem of the occupational and economic distribution of the Jews in the United States. Many of the trades and occupations in which immigrant Jews and the native born generation have worked a foothold are beginning to show evidences of contraction. In a decreasing labor market, failure to obtain employment emphasizes the incidence of occupational problems. The problems, therefore, lead back to the general question of occupations and employment which confronts not alone the Jewish group but the population as a whole. It may very well be that the approach to the problem may best be made through the functions of vocational guidance aiming to direct and distribute Jewish youth in the occupations which offer the greatest promise of security and stability.

Although the uncertainties of the economic future may be dispelled through another period of prosperity which is being sponsored by and commonly predicted in many quarters, it is unsafe to assume that radical readjustments in economic life will not accompany either the continuing depression or the developing prosperity. Intensified competition, a magnified scale of industrial organization, declining industries in some directions and further technological changes in others may be expected. The displacement of small retail units and individual enterprises by chain store and national consolidations will affect particularly many of the occupations in which Jews are now engaged.* The adjustments forced upon individuals and families may not be sufficiently acute to bring many of them to the doors of social agencies but community life may nevertheless be ultimately affected by such changes.

The experience of the Jews in Poland, Russia and eastern Europe where radical alterations in occupations and economic adjustments are taking place, is not altogether removed from our own future. While we may be hopeful that adjustments in this country will be safeguarded by the gradual evolution of a new economic organization from the old, we must be alert to significant problems in the period of adjustment and transition. In that understanding a essential if we are to guide social work programs into a position of usefulness to the changing conditions of the future.

The present period for Jewish social work is not a period of development but of preservation. It is a challenge to marshal energies and abilities to maintain in operation and aid philosophy as to functions as it experiences and is to experience. Already there are in evidence forgotten trends indicated by a more rational attitude toward restrictive discrimination, an emergent appreciation of a greater power inherent in community action, technology of method, and a contemporary greater participation on the part of Jewish social agencies and professional and lay leadership.

* * *

Through the contributions of the National Jewish Welfare Board Jewish welfare unions, Marines and members of the United States Coast Guard will receive Passages for the Jewish High Holidays. Jewish groups in the Canadian Army have been in touch with the Secretary of War the Bureau of Navigation of the Navy Department and the Commandant of the United States Coast Guard.

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NEW TITLES IN THE JEWISH LIBRARY

By Sidney Wallach

The year in Jewish books, like the skyline of a modern metropolis, shows a broken line with a few exceptionally high peaks emerging from a generally low and inconspicuous plain. A few books of exceptional merit or notoriety leaped to public attention far above the others. While a similar condition holds true every book season, the past year in books was distinguished by several circumstances which are not an unusual occurrence. For one thing the number of books published in general has decreased considerably. This had its natural effect on Jewish books as well. Yet another factor was the appearance of the Jewish Book of the Month Club which stimulated the sales of and the interest in the new Jewish books. There was also an extended interest in the Jewish book week.

In this review we shall not occupy ourselves with books by Jewish authors except where the substance of the books deals to more than a passing extent with subject matter, that is of specific interest to Jews. By this time it is generally taken for granted that both in this country and abroad Jewish writers are conspicuous in the forefront of the national literatures. Exception to this rule is hereby made with the mention of two prize novels one, *This Pure Young Man* by Irving Fineman, winner of the Longman's Green Prize for the best American First novels and the other *Jubilee* by Bernhard Guttmann, winner of the prize offered by Harpers for the best of historical German novels.

We thus restrict ourselves to books of Jewish content, with one further limitation. Many books of fiction have a character or two that are Jewish. This is almost inevitable when the novel's local is in a large city where the Jews are an active minority. Unless the characters are of major importance and the relation to the Jews of more than casual interest these books have been ruled out from our review.

What follows therefore are the additions to a strictly Jewish library.

In fiction the year was rather notable because of three extraordinary books. *Yehuda* by Meyer Levin is an exceptionally fine novel of chalutz life and has the further merit of being the first of its kind. *The Last Days of Shylock* is an imaginative continuation of the character of the Jew in the *Merchant of Venice*, from the gifted pen of Ludwig Lewisohn. Ben Hecht's *A Jew in Love* is the sensationally extolled but effective story of a Jewish neurotic written with an eye to enriching the best seller clan. *Shalom Asch's Mother* was translated from the Yiddish, by Nathan Ausubel. Lion Feuchtwanger's *Success* dealing with present day Germany in which the status of the Jew is of front page importance actually achieved the best seller class. *David Golder* by Irene Nemirovsky, the story of a Jewish financier, was translated from the French. Charles Reznikoff's capable novel: *By the Waters of Manhattan* was finally brought out for the general public. U. B. Stern continued her ventures into Jewish family trees with *Mosaic*. Louis Wallis wrote a story of ancient Israel in *By the Waters of Babylon*. Robert Lee Strauss collected Jewish sketches in *The American Remnant*.

Of general Judaica, a significant book was *Christians Only* by Heywood Broun and George Britt treating of the problems of environment confronting the American Jew. A similar inquiry was Bruno Lasker's *Jewish Experiences in America* and *Racial Factors in American Industry* by Herman Feldman.

The appearance of the late Dr. George Foot Moore's third volume in his latest work of Jewish history on Judaism in the First Centuries of the Christian Era was a landmark of scholarship. C. Leonard Woolley continued his fascinating books on excavation in and around Palestine with *Digging Up the Past*. Dr. Cecil Roth's *Venice* was issued by the Jewish Publication Society as part of its series on old Jewish communities. Another volume in the series was *London* by Elkan Nathan Adler who also edited a volume on *Jewish Travellers*.

New York's Jewish history was told in a book by Rabbi Israel Goldstein, *A Century of Judaism in New York*.

Another monument of Jewish scholarship appeared in the first volume of Dr. Waxman's *History of Jewish Literature*. Two chronicles of the Jews in America appeared: one by Peter Wernik and another by Rabbi Lee J. Levinger. A book by Anita Libman Lebeson dealt with the *Jewish Pioneers in America*.

Luigi Luzzatti's *God in Freedom* made a valuable addition to the Jewish library. Of interest also were the publication of the *Jewish Library*, edited by Rabbi Leo Jung, *The Jew and His Neighbor* by James W. Parkes and Albert Lowdes' *The Jew Has Come Home*.

Osterley's and Robinson's *Hebrew Religion*, Rabbi David Philipson's *Reform Movement in Judaism* and a very unusual book of sermons by Rabbi Abba Hillel Silver under the title of *Religion in a Changing World* also appeared during the year as well as the usual quota of books and pamphlets reprinting rabbinical sermons.

Before leaving this group it is worthwhile to place on record the one anti-Semitic book which appeared last year under the title of *The American Rich*.

Of biographies the following are worthy of remembrance: Two books on Dreyfus. *Traitor! Traitor!* by J. D. Kerkhoff and the infinitely superior *The Dreyfus Affair* by Jacques Kayser:

There was also a provocative biography of Baron Sahlomon by the well known historian, Charles Edward Russell. Carl Laemmle was biographized by John Drinkwater. On the occasion of his birthday a biography of Sigmund Freud appeared prepared by the German son of Dr. Fritz Wittels.

The Pilgrims of '48 by Josephine Goldmark told of the early German Jewish immigrants to this country. *The Letters of Rebecca Gratz* were collected by Rabbi Phillipson. A fictioned life of Moses appeared by E. L. Grant Watson as *A Prophet and His God* and a new biography of *Moses Mendelssohn, Critic and Philosopher* by H. Walter appeared. Finally a life story of *Albert Einstein* appeared by Anton Reiner. Prof. Einstein himself bloomed forth with his name as author on the title pages of two new books.

About Zionism

Last year there was also the to-be-expected quota of books on Palestine. Chief of them all in importance was Fannie Jern Andrew's *The Holy Land Under Mandate*, a comprehensive as wey of the question. Duttur issued a *History of Palestine* by Angelo S. Rappaport. Maurice Samuel wrote an excellent analysis of the Jewish Arab problem, from the point of view of the Zionist in *On the Rim of the Wilderness*. There were also *The Great Betrayal* by Dr. Stephen S. Wise and Jacob deHaas and *The Cane for the Jews* by Louis J. Gribetz. *The Third Wall of Jerusalem* by Sukenik and Mayer sold of recent excavations in Palestine. *The Land Problem in Palestine* by A. Granovsky dealt with that very fundamental subject on an able and well documented way.

J. T. A.

Among The Trees. Jewish Girls' Camp, Georgian Bay, Ont.

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